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ABHINAVAGUPTA'S CONTRIBUTION TO THE THEORY OF DHVANI

BY DR. K. KRISHNAMOORTHY, M.A., B.T., Ph.D.

ABHINAVAGUPTA'S contribution to the theory of DHVANI in Indian Poetics is very remarkable for more reasons than one. In the first place, though Abhinavagupta has written only a commentary on the *Dhvanyāloka*, he is much more than a mere commentator explaining the difficulties of the text; he is an original thinker, re-presenting the whole theory in a fuller and more comprehensive form. He is one of those few great men that India has produced, who remoulded and refashioned the older ideals in thought and life and whose influence on succeeding generations continued to have its effect centuries after their death. A philosopher and a poet, a savant and a saint, a mystic and a critic of art and literature, he deserves to be ranked beside S'aṅkara and Bhartṛhari. Endowed with many-sided genius as he is, Abhinavagupta's approach to the theory of *Dhvani* is refreshing and brilliant. While his commentary elucidates the remarks of Ānandavardhana, it also amplifies and illustrates them; it adds here and supplements there; it explains and it also substantiates the *Dhvanyāloka*. The name of the commentary itself is very

significant; it is the '*Locana*' — the veritable eye itself. It is not merely an eye-opener but it furnishes the eye itself through which alone the *Dhvanyāloka* can be seen in its proper perspective.

Secondly, Abhinavagupta also hails from Kashmir, the home of Ānandavardhana's literary activity and in point of time too he is separated from Ānandavardhana by hardly more than a hundred and fifty years. More interesting is the fact that in the family of Abhinavagupta, the study of the *Dhvanyāloka* formed a continuous tradition and one of his own ancestors had written a commentary called *Candrikā* on the *Dhvanyāloka*. More often than not, Abhinavagupta is found to disagree with the views of the *Candrikā-kāra*,[1] which shows that he was not a blind follower of his family tradition and that he tried to incorporate the merits of other traditions too which he learnt at the feet of Bhaṭṭa-Indurāja.[2] This is enough to prove that the *Dhvanyāloka* had already come to be looked upon as a celebrated classic and there were already divergent schools of tradition in the matter of interpreting it, even in the land of its birth. Abhinavagupta's commentary, then, embodying all those traditional views is of inestimable value to us in the study of the *Dhvanyāloka*.

Thirdly, Abhinavagupta's *Locana* takes into account the repercussions that followed in the wake of the *Dhvanyāloka* from the adherents of rival schools of thought. All our knowledge of the immediate controversy occasioned by the *Dhvanyāloka* in the history of Indian thought is derived mainly from the *Locana*. In the light of the counter-arguments advanced, Abhinavagupta had to re-interpret the *Dhvanyāloka* by touching up the details here and there. Abhinavagupta makes an attempt to disprove most of the accusations brought against the teachings of the *Dhvanyāloka*.

Finally, Abhinavagupta also helps us considerably in deciding the correct readings of the text. It would appear as if the true

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1: *Cf. Dhv. Locana*, P. 290, 305–6, 319, 383, 394, 410, 484. *Dhv.* is the abbrevation used for *Dhanyāloka*; page references are to the *Kashi Sanskrit Series* (No. 135) Edn. with *Locana* and Bālapriyā.

2. *Cf. Dhv. Locana*, P. 115; also, P. 8,

readings of the *Dhvanyāloka* were very uncertain even at the time of Abhinavagupta himself. The fourth *Uddyota*, in particular, would be almost unintelligible without the *Locana*.

Thus for a proper understanding of the *Dhvanyāloka*, for a knowledge of the discussion that ensued immediately afterwards and for the sake of the new material adduced in support of the theory, a study of Abhinavagupta's *Locana* is indispensable. In this article, an attempt is made to give in brief outline the new points made out by Abhinavagupta.

Abhinavagupta's greatest contribution to the theory of poetry is his explanation of the process of æsthetic pleasure or *Rasa*. Ānandavardhana had broadly stated that *Rasa* was only *Vyaṅgya* or suggested, since it could not be denoted or indicated primarily.[3] The assertion was supposed to be based on the authority of Bharata himself.[4] But there was a keen controversy raging amongst the commentators of Bharata about the precise meaning intended by Bharata. Mīmāṁsakas like Lollaṭa understood the word '*niṣpatti*' in Bharata's *sūtra*[5] to mean '*utpatti*' or production, like that of an effect; Naiyāyikas like S'aṅkuka thought it to mean '*anumiti*' or inference. Bhaṭṭa Nāyaka, a subscriber to the view of *Sāṅkhya*, took it to mean 'delectable excitation' by the combined processes of *Bhāvakatva* and *Bhojakatva*. It will be seen none of these interpretations of Bharata could explain satisfacto the position taken up by Ānandavardhana. Hence a re-inter tation of Bharata's text was rendered necessary from the sta point of *Dhvani*. And to this task Abhinavagupta addressed himself both in his commentary on the *Nāṭyaśāstra* (the *Abhinavabhārati*) and in the *Locana*. His exposition was so thorough-going and masterly that it came to be implicitly accepted by all the succeeding writers on poetics headed by Mammaṭa.

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3. For a fuller treatment of this subject, see my article—"*Ānandavardhana's treatment of RASA in relation to DHVANI.*" To be published in the JOURNAL OF ORIENTAL RESEARCH, MADRAS.

4. Vide, my article — "*Bharata's Theory of RASA*" — POONA ORIENTALIST, 1948. Vol. XII. Pp. 23 ff.

5. *Vibhvānubhāvavyabhicārisaṁyogādrasaniṣpattiḥ.*

Abhinavagupta points out that the Mīmāṁsaka view is wrong because the distinction between cause and effect implied therein is inapplicable in the case of *Rasa*. The expression *Rasa-pratipatti* does not imply as the Mīmāṁsaka supposes, that *Rasa* is something existing without and becomes an object of cognition to the reader or the spectator. As a matter of fact there is no such thing as *Rasa* outside the mind of the spectator himself. *Rasa* is an æsthetic experience arising within the mind of the spectator. It is unique (*alaukika*) in every way and therefore the worldly criteria of cause, effect, remembrance, inference etc. cannot enter into relation with it at all. Its very essence is enjoyment of the *vibhāvas* etc. presented in poetry. Such criteria as cause and effect do play a part in the cognisance of worldly emotions and a spectator is expected to be aware of these criteria and their precise relationship with worldly experience. But experience of emotions in life is one thing and æsthetic experience in literature is a totally different thing. In life a man can take up the attitude of a dispassionate on-looker, himself remaining unaffected by the emotions witnessed; he can discriminate between the cause, the effect and the excitants of an emotion in the persons that he is observing. But the process of æsthetic experience in poetry is entirely different. Here, to experience *Rasa* means to enjoy, to surrender oneself to the deluctable experience; and in that stage of enjoyment there is no place for any discrimination between man and man or cause and effect. It is to indicate this uniqueness of enjoyment in poetry that the very objects which serve as causes etc. in ordinary experience are given unique names such as *vibhāvas*. This æsthetic experience cannot be of the nature of remembrance (*smṛti*) since there is no possibility of its ever having been gained in the past by means of other *pramāṇas*, and in the present also no other *pramāṇa* can lead to it because of its unique (*alaukika*) nature. Hence Abhinavagupta concludes that *Rasa* or æsthetic enjoyment is neither produced by causes as Mīmāṁsakas might urge, nor cognised by means of *pramāṇas* like perception and inference as *Nayiyāyikas* might assert. Being neither a product nor an inferred piece of knowledge, *Rasa* must needs be regarded as suggested. Bharata's non-inclusion of *Sthāyi-bhavās* expressly in

his *Rasa-sūtra*, his statements like '*Vibhāvo Vijñānārthaḥ loke kāraṇamevābhidhīyate na vibhāvaḥ*'; *and* '*Yadayamanubhāvayati vāgaṅgarttvakrto bhinayaḥ tasmād anubāvaḥ*', are adduced by Abhinavagupta in favour of the above interpretation.[6]

Bhāṭṭa-nāyaka, seems to have differed from Ānandavardhana's view that *Rasa* is only suggested. His position is quoted in full by Abhinavagupta and refuted at length. This forms the subject of another article published in the *Journal of the Bombay University*. Vol. XVII. Part 2. Pp. 45. ff.

Ānandavardhana had spoken of a three-fold classification of *Dhvani*, *viz*. *Vastu*, *Alaṅkāra* and *Rasa*; at the same time he had also pointed out that *Rasa-dhvani* is more important than the other two varieties.[7] But he did not go any further than that. Abhinavagupta, however, pushes this position to its logical conclusion. He says that when we speak of *Dhvani* as the soul of poetry, it is *Rasa-dhvani* alone which is meant. Though the term *Dhvani* is wide enough to include *Vastu-dhvani* and *Alaṅkāra-dhvani*, its application should be restricted to *Rasa-dhvani* in defining the essence of poetry. But Abhinavagupta is cautious enough to make it clear that the definition as it reads should not be regarded as open to the fallacy of 'too wide', since *Vastu-dhvani* and *Alaṅkāra-dhvani* too culminate in *Rasa-dhvani* itself.[8] In poetry they cannot exist at all entirely unmixed with a tinge of *Rasa*. It is only when they are devoid of *Rasa* that they cease to be essential elements of poetry. In more than one place Abhinavagupta

6. See *Locana*. Pp. 155-160.

7. cf. प्रतीयमानस्य चान्यभेददर्शनेऽपि रसभावमुखेनैवोपलक्षणं प्राधान्यात् ॥

—*Dhv. P.* 90

also रसभावादितात्पर्यमाश्रित्य विनिवेशनम् ।
अलङ्कृतीनां सर्वासामलङ्कारत्वसाधनम् ॥ —*Dhv. P.* 197.

8. स एवेति प्रतीयमानमात्रेऽपि प्रक्रान्ते तृतीयं एव रसध्वनिरिति मन्तव्यम्, इतिहासबलात् प्रक्रान्तवृत्तिग्रन्थार्थबलाच्च । तेन रस एव वस्तुत आत्मा, वस्त्वलङ्कारध्वनी तु सर्वथा रसं प्रति पर्यवस्येते इति वाच्यादुत्कृष्टौ तावित्यभिप्रायेण ध्वनिः काव्यस्यात्मेति सामान्येनोक्तम् ।—*Dhv. Locana*. Pp. 84–5.

emphasises this view.[9] And it was this view which Viśvanātha later on borrowed and incorporated into his celebrated definition of poetry —'*Vākyaṁ rasātmakaṁ Kāvyaṁ.*'[10]

Regarding the classification and sub-classification of *Dhvani*-varieties, Ānandavardhana had contended himself with indicating the broad types. He had concluded with the remark that innumerable varieties of *Dhvani* were possible. Abhinavagupta attempts to give the precise mathematical number of such varieties though he too ultimately finds that the task is impossible since the number of figures of speech is unlimited. He counts thirty-five varieties of *Dhvani*, an equal number of varieties of *Guṇībhūta-vyaṅgya* and one *alaṅkāra*(35 + 35 + 1 = 71). This figure 71 is then multiplied by 4 (the sub-classes of *Saṅkara* and *Saṁsṛṣṭi*) and then again multiplied by 35 to cover all possible instances of mixed types. Thus the final figure arrived at is : 284 × 35 = 9,940. Mammaṭa in his *Kavyaprakās'a* imitates Abhinavagupta in this feature. Mammaṭa's figure, however, is a still higher one, 10,455.[11]

Abhinavagupta often strikingly illustrates points which are left vague or only implicit by Ānandavardhana. After reading the bare text of the *Dhvanyāloka*, one may be left with the impression that since suggestion is the soul of poetry, the presence of suggestion in some form or another is enough to constitute poetry. But obviously such an impression would be wrong. In a statement like '*Siṁho vaṭuḥ*', there is no doubt suggestion ; and yet it is not

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9. cf. रसचर्वणात्मानः प्राधान्यं दर्शयन् रसध्वनेरेव सर्वत्र मुख्यभूतमात्मत्वमिति दर्शयति ।—*Dhv. Locana. P.* 39.

यस्तु........रसः, स काव्यव्यापारैकगोचरो रसध्वनिरिति, स च ध्वनिरेवेति, स एव मुख्यतयात्मेति ।—*Op. Cit. Pp.* 51-2,

प्राधान्यादिति = रसपर्यवसानादित्यर्थः ।—*Op. Cit. P.* 90

न हि तच्छून्यं (= रसशून्यं) काव्यं किञ्चिदस्ति । रसेनैव सर्वं जीवति काव्यम् ।

—*Op. Cit. P.* 175

....सर्वत्र रसध्वनेरेवात्मभावः ।—*Op. Cit. P.* 197

10. *Sāhityadarpaṇa*—I. 3.

11. *cf. Dhv. Locana* P. 281 and Pp. 501-2.

poetry. Abhinavagupta gives an apt analogy in explaining this. *Ātman* or soul is said to be '*vibhu*' or all-pervasive and hence it is present even in a jar. But does the jar on that account deserve to be considered as a living object? Just as *Ātman* comes to be associated with life only when found in a special kind of body, so also *Dhvani* aquires the status of poetry only when it is encased in the body of beautiful sounds and meanings adorned with *Guṇas* and *Alaṅkāras*. The concept of soul is relative to that of the body and poetry includes not only *Dhvani* but also beautiful expressions conveying picturesque ideas.

Similarly, in interpreting Kārikā I. 8. '*SO'RTHAH*' etc. Abhinavagupta shows his penetrative insight. That Ānandavardhana himself deliberately employed the word '*Pratyabhijñeyau*' in an equivocal way is clear from his *vṛtti*. On the one hand the readers are to be on the alert for suggestive words and the ideas suggested by them; on the other, the poet also should be on the look out for them at the time of composing his poems. The word '*Pratyabhijñeyau*' literally means 'should be recognised.' But as Abhinavagupta suggests, the word is used here not in its literal sense but in the specialised sense given to it in the *Pratyabhijñā* school of thought. One of the cardinal doctrines of that philosophy is that God is omnipresent and that the individual soul is one with Him. Ignorance of this truth is the cause of bondage. All that is needed for release is *Pratyabhijñā* or recognition of the reality. The verse of Utpala, quoted by Abhinavagupta in this connection, illustrates this idea by a telling analogy. After repeated requests and many attempts on the part of a love-sick woman, her lover may ultimately present himself before her; but so long as she cannot recognise that he is the very person for whom she has been pining all along, there is no possibility of her desires being fulfilled.[12] In the same way, though the individual self is

12. तैस्तैरप्युपयाचितैरुपनतस्तन्व्याः स्थितोऽप्यन्तिके
कान्तो लोकसमान एवमपरिज्ञातो न रन्तुं यथा।
लोकस्यैष तथानवेक्षितगुणः स्वात्मापि विश्वेश्वरो
नैवालं निजवैभवाय तदियं तत्प्रत्यभिज्ञोदिता ॥—*Dhv. Locana*. P. 98.

none other than the omnipotent God, so long as there is no recognition of this, there is no bliss. The poet's function also is said to be of the same category. By virtue of his *pratibhā* a hundred and one ideas will come swarming at the call of the poet. But he will have to use his sense of discretion in selecting those ones best suited to his purpose. He will have to recognise or identify that single expression which he was seeking so long to convey his meaning precisely. Without such selection, if he uses the expressions promiscuously, as and when they occur to him, the poem will not rise to the highest rank.[13]

In this connection mention also should be made of the interesting side-lights thrown by the *Locana* on creative works of literature and criticism which have unfortunately been destroyed by the ravages of time. Thus for instance we learn from the *Locana* that Abhinavagupta's own teacher Baṭṭa Tauta wrote an independent treatise called *Kāvya-Kautuka* to illustrate the special charm of poetry from the stand-point of *Pratibhā* and that Abhinavagupta himself commented upon it. Some of the quotations from this book, which we find in the *Locana* are indeed very illuminating. Tauta appears to have held the view that a character in life, a poet who writes about him, and a reader who appreciates the poem, all are said to have a similar kind of experience.[14] Another view attributed to Tauta and shared by Abhinavagupta is that of all *Rasas*, *Śānta* is the most important since it has for its basis *Mokṣa*, the *Summum Bonum*.[15] Similarly a reference is evidently made to Udbhaṭa's *Bhāmaha-vivaraṇa*

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13. प्रत्यभिज्ञेयशब्देनेदामाह—'काव्यं तु जातुजायेत कस्यचित्प्रतिभावतः' इति नयेन यद्यपि स्वयमस्यैतत्परिस्फुरति, तथापीदमित्थमिति विशेषतो निरूप्यमाणं सहस्रशाखी भवति ।.

—*Op. Cit*, Pp. 97—8

14. यदुक्तमस्मदुपाध्यायभट्टतौतेन —'नायकस्य कवेःश्रोतुः सामानोऽनुभवस्त'तः

—*Dhv. Locana* P. 92

15. मोक्षफलत्वेन चायं (= शान्तरसः) परमपुरुषार्थनिष्ठत्वात्सर्वरसेभ्यः प्रधानतमः ।

—*Dhv. Locana* P. 304

wherein *Guṇavṛtti* as a function of words is clearly noted.[16] Creative works of literature like Yaśovarma's *Rāmābyudaya*,[17] Jayantaka's *Kādambarī-Kathāsara*[18] and *Vatsarājacarita*[19] are also alluded to. Illustrations are cited from almost all important Sanskrit poets as also from his teacher-poet, Indurāja. Besides these, the rich store-house of Prākṛit lyrics is freely drawn upon and a large number of his own verses too are given as illustrations.[20]

Further, the apparent contradictions in the text of the *Dhvanyāloka* are all resolved in the *Locana*. Thus, while interpreting the *Kārika* I. 2 and the *Vṛitti* thereon, Abhinavagupta gets over the contradiction involved by understanding the word '*Bhedau*' in the sense of '*aṃśau*'. It would be a contradiction to say that the soul of poetry *viz.* suggested sense is two-fold — *vācya* and *pratīyamāna*; for *vācya* is never the soul of poetry. But as Abhinavagupta takes it, the *Kārika* only means that 'Meaning, universally appreciated by the *sahṛdayas* as the soul of poetry consists of two aspects—the expressed and the suggested. There is no contradiction now because Meaning, in its undivided state may be called the soul of poetry though when the analysis goes further, only *pratīyāmānārtha* deserves to be so regarded.[21]

About the function of literature, Abhinavagupta has some original remarks to offer. He first refers to the statement of Bhāmaha[22] that literature makes for proficiency in the four-fold

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16. भामहेनोक्तं—'शब्दाश्छन्दोऽभिधानार्थाः' इति; अभिधानस्य शब्दाद्भेदं व्याख्यातुं भट्टोद्भटो बभाषे—' शब्दानामभिधानमभिधाव्यापारो मुख्यो गुणवृत्तिश्च ।—*Op. Cit.* p. 32.

17. *Op. Cit.* P. 335.

18. *Op. Cit.* P. 326.

19. *Op. Cit.* P 363.

20. *Cf.* Pp. 112, 121, 127. 199, 217, 233, 397 etc. *Op. Cit.*

21. अत एव अर्थ इत्येकतयोपक्रम्य सहृदयश्लाघ्य इति विशेषणद्वारा हेतुमभिधायापोद्धारदृशा तस्य द्वौ भेदावंशावित्युक्तम्, न तु द्वावप्यात्मानौ काव्यस्येति । *Op. Cit.* P. 45.

22. तत्र कवेस्तावत्कीर्त्यापि प्रीतिरेव सम्पाद्या । यदाह 'कीर्तिं स्वर्गफलमाहुः' इत्यादि । श्रोतृणां च व्युत्पत्तिप्रीधती यद्यपि स्तः, यथोक्तम्—'धर्मार्थकाममोक्षेषु '—इत्यादि, तथापि तत्र प्रीतिरेव प्रधानम् ।—*Op. Cit.* P. 40.

puruṣārthas as well as the arts and that it brings fame and delight (*prīti*). Then he points out that of all these, delight alone constitutes the distinguishing mark of poetry. He says that the Vedas issue commands like masters, and the *Itihāsas* give us good counsel after the manner of friends; but poetry differs from them and is unique in its capacity to instruct one delightfully like the sweetheart. Thus pleasure alone is the highest and most important function of literature.[23]

Though the purpose of poetry is the same as that of the Vedas and the *Itihāsas, viz.* instruction, its methods and ways are different. Pleasure-seeking princes and such others may not care to undergo the laborious and painful course of instruction in the Vedas and Itihāsas. But in the interests of the welfare of the state, they must needs be educated and literature comes in handy as a means of educating them. They will be attracted by the æsthetic charm in literature and will take delight in reading poems. Incidentally, they will also get an insight into the nature of *Dharma*, *Artha*, *Kāma* and *Mokṣa*. Thus poetry combines instruction with delight and delight in poetry is nothing but enjoyment of *Rasa*. *Rasas*, in their turn, can be successfully delinated in poetry only by following the considerations of *Aucitya* relating to *Vibhāvas* etc. Hence it is that Abhinavagupta's teacher went to the extent of equating *Prīti* with *Rasa*, *Rasa* with *Nāṭya* and *Nāṭya* with *Veda*.[24] Mammaṭa, Viśvanātha and a host of subsequent writers borrowed this idea from Abhinavagupta.

About the precise relationship of *Aucitya* with *Rasa*, Abhinavagupta offers some striking remarks. He alludes to a view held by some that *Aucitya* as governing the usage of *Sabdas* and

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23. अन्यथा प्रभुसम्मितेभ्यो वेदादिभ्यो मित्रसम्मितेभ्यश्चेतिहासादिभ्यो व्युत्पत्तिहेतुभ्यः कोऽस्य काव्यरूपस्य व्युत्पत्तिहेतोर्जायासंमितत्वलक्षणो विशेष इति प्राधान्येनानन्द एवोक्तः चतुर्वर्गव्युत्पत्तेरपि चानन्द एव पार्यन्तिकं मुख्यं फलम् ।—*Op. Cit*, Pp. 40-41.

24. प्रीत्यात्मा च रसस्तदेव नाट्यं नाट्यमेव वेद इत्यस्मदुपाध्यायः । न चैते प्रीतिव्युत्पत्ती भिन्नरूपे एव, द्वयोरप्येकविषयत्वात् । विभावाद्यौचित्यमेव हि सत्यतः प्रीतेर्निदानमित्यसकृदवोचाम ।—*Cf. Dhv. Locana.* P. 330.

Arthas, is enough to explain the beauty of poetry and that no soul like *Dhvani* need be postulated. He ridicules this view by showing how the concept of *Aucitya* is intrinsically related *to Rasadhvani* alone and to nothing else.[25]

And above all, what strikes us most in Abhinavagupta is his amazing clarity even in the most intricate subtleties of philosophical dialectics. Never does he mince matters. The minutest detail is thrashed out in all its bearings, with a profound grasp of the subject. It is this which makes the *Locana* rise above the ordinary run of commentaries. In addition to offering aid in the matter of clearly construing the text, it subjects every point to a thorough-going scrutiny, gathering together all relevant material within sufficient reach of the reader, though left unsaid by the author of the text. From start to finish the *Locana* contains this virtue. One may take out any page at random and that would serve as an instance as good as any other, since Abhinavagupta always rides on the crest of his argument with ease and grace. The *Locana* may be likened to a great palace containing magnificent halls and beautiful rooms, anterooms, chambers and boudoirs each unlike the other and yet attractive in its own way. Whether it is a topic of poetry or fine art, grammar or etymology, logic or mysticism, there is no fear of losing one's way while going through the *Locana.* The topic is handled in such a masterly manner that it soaks into the mind of the reader, unfailingly. Even the most serious discussions are conducted in a sparkling style and the tension is relieved by homely and witty remarks.[26] Perhaps Abhinavagupta is the only writer on *Alaṅkāra-Śāstra*

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25. एतेन यदाहः केचित्—औचित्यघटितसुन्दरशब्दार्थमये काव्ये किमन्येन ध्वनि-नात्मभूतेनेति ते स्ववचनमेव ध्वनिसद्भावाभ्युपगमसाक्षिभूतं मन्यमानाः प्रत्युक्ताः ।
Op. Cit. P. 469,

26. Cf. यस्तु त्रिष्वपि श्लोकेषु प्रतीयमामस्यैव रसाङ्गत्वं व्याचष्टे स्म। स देवं विक्रीय यात्रोत्सवमकार्षीत् ।—*Op. Cit.* P. 484,

also किं च वस्तुध्वनिं दूषयता रसध्वनिस्तदनुग्राहकः समर्थ्यत इति सुष्टुतरां ध्वनिध्वंसोऽयम्। यदाह—'क्रोधोऽपि देवस्य वरे तुल्यः' इति ।—*Op. Cit.* P. 69.

who possesses the rare combination of wit and wisdom, of profound scholarship and a sparkling sense of humour. And his *Locana* is thus, among other things, a most readable work, and there is no exaggeration at all when he claims at the end :

आनन्दवर्धनविवेकविकासिकाव्यालोकार्थतत्त्वघटनादनुमेयस्यारम् ।
यत्प्रोन्मिषत्सकलसद्विषयप्रकाशि व्यापार्यताभिनवगुप्तविलोचनं तत् ॥

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THE INTERPENETRATION OF THE ĀRYAN AND THE ABORIGINAL CULTURES IN INDIA WITH SPECIAL REFERENCE TO THE SORAS (SAVARAS)

By Dr. G. V. Sitapati, B.A., L.T., D.Litt.

[Since August 15, 1947, considerable importance is given for studies of cultural groups and of primitive peoples and the vast field of anthropological research has received a fresh impetus. Under Physical Anthropology concerning the possibility of the existence of pre-human remains has to be explored. Biological investigations are important for the formulations of a sound policy for raising the physical standard of the population and for the creation of public opinion. Cultural Studies assist in stemming up the disruptive forces of ignorant racial prejudice and common animosities. A study of the tribal institutions of the past, the modes of life and habits of thought of people, more especially those relating to (*a*) primitive economics, (*b*) primitive technology and art, (*c*) primitive linguistics, (*d*) folk-lore, (*e*) primitive psychology and (*f*) primitive tribe and criminal law are of great value and the Department of Anthropology has commenced these studies from an All-India basis. As our readers are aware we have been devoting a large part of our journal for publishing reports of anthropological investigations and commend the study to the wider public.

It may be mentioned that Dr. B. S. Guha, Director of Anthropological Survey, Dr. Verrier Elwin, Mr. Shama Rao Hivale, Mr. L. A. Krishna Iyer and others have been carrying on their investigations into the cultural and racial affinities of the primitive tribes of India and the problems affecting their administration. Advanced studies, it is encouraging to learn, are proposed to be provided by offering visiting fellowships and encouragement of post-graduate work.

Ed.]

THE study of anthropology has not received adequate encouragement either from the Government or from the Universities of the Madras Presidency—though there is here as vast a field for anthropological investigation as elsewhere. There are, no doubt a few scholars who have been pursuing anthropological studies and doing some field-work but they have neither the required financial support nor at least the facilities to undertake field-work. As the study has not been popular, an ethnological investigation is looked upon with considerable apathy by the public who, far from realising its scientific importance, think it is a work of hobby or amusement. Consequently, there has been considerable racial prejudice; orthodox advocates of the Āryan superiority are still like the orthodox advocates of the White race of the nineteenth century in Europe. The pride of the advocates of the Āryan racial superiority is still more formidable to be confronted. A divine inspiration which is beyond the scope of anthropological acumen is attributed to the Vedic culture of the Āryans and any suggestion that the Āryan culture received any contribution from the culture of the primitives is felt as a sacrilege. How I wish they read books like Early Civilization—An introduction to Anthropology by Goldenweiser, Primitive Culture by Boas, An Introduction to Cultural Anthropology by Robert H. Lowie. Goldenweiser has pointed out how the prevailing view—"that races differ significantly in potential ability and that only one, the White race could have and has actually achieved civilization" has given way to the reverse view that "races do not differ significantly in psychological endowment, that the variety of possible civilizations is great and of actual ones considerable and that many civilizations other than ours have achieved things of genuine and unique worth." Referring to the White man's prejudice against the primitive languages, Boas says that "our views of early languages have been thoroughly revolutionised" as a result of the study of the primitive languages of the American Indians. He says further, "That primitive languages consist of scant collection of words, that the very phonetic elements of these languages tend to fluctuate, that they are practically devoid of grammatical structure—all such generalizations have long since

been relegated to the rubbish-heap of discarded dogmas." I must say the same thing generally about the primitive languages of India and particularly about the Sora language which I have carefully studied along with my father, Rao Saheb G. V. Ramamurthi and collaborated with him in preparing A Manual of the Sora Language and English-Sora and Sora-English Dictionaries. Rev. Hoffmann's Encyclopædia Mundarica, Rev. Bodding's as well as D. Campbell's Santali-English Dictionaries and similar other works further show "that several primitive languages of our country also have several thousands of words and possess phonetic characteristics comparable in fixity and complexity to those of the ancient and modern languages." Boas points out under racial prejudices (Ch.1): "The civilised man thinks that the white race having achieved the highest civilization, represents the highest physical type and every deviation from the White type necessarily represents a characteristic feature of a lower type" and disproves the contention of the civilized man and shows that the achievements of races do not warrant us in assuming that one race is more highly gifted than another. He presents a problem based on racial prejudice and answers it. He says: "thus the problem presents itself of discovering the reason why the tribes of ancient Europe readily assimilated the civilization that was offered to them while at present we see primitive people dwindle away and become degraded before the approach of civilization instead of being elevated by it. Is not this a proof of a higher organisation of the inhabitants of Europe?" To this question he gives an emphatic answer: "No, because at every stage in the past, in colonies of ancient times, society could grow by accretion from among the more primitive people."

Accounting for the stunted growth of the primitive cultures, Boas says: "The modern conditions are different. The surviving primitive people have long lived in relative isolation. In regions particularly in America and in parts of Siberia, for example, the primitive tribes are swamped by the numbers of the immigrating race which is crowding them so rapidly out of their old haunts that no time for gradual assimilation is given. In olden times there was certainly no such immense inequality in numbers."

What Boas has stated with reference to the difference of conditions, modern and ancient is of great interest and importance to my present discourse. In India also, there was certainly no immense inequality in numbers between the Āryans and the primitive people in early times and at every stage in the past the Āryan Society could grow by accretion from among the more primitive people. During this early period when the Āryans and the primitive people had to live and lived—either as friends or foes—in close vicinity, interpenetration of their cultures was natural and inevitable and progress on either side went on parallel lines, but in later days the Āryans and other āryanised people of India over-powered the primitive people and drove them to hills and forests and consequently to a secluded life of isolation which has reduced their culture and civilization to a lapsed condition. When in this paper I refer to the primitive people I make a special reference to the Soras partly because I have personally investigated their condition and mainly because I have valid grounds to establish the fact that the Soras whom I have investigated represent the primitive people that came in contact with the Āryans of the past.

The present home of the Soras whom I have investigated is briefly described as follows in the Census of India, 1931, Vol. 1. Part III B, Page 200.

"The Sora area could be described as the basin of the Vamsadhara, 'bamboo' river. Gunupur holds most of the upper reaches of this, Parlakimidi the lower and between them these taluks contain two-thirds of all the Saoras in the Presidency" (of Madras, before the formation of the new province of Orissa in 1935). It is also noted in the census records that the Soras are found in Kodala taluk, north of Berhampore in the Ganjam District in the hills near the Chilka lake 'not as isolated wanderers but in a small settled clump.' I should like to include in the present home of the Soras, the Mandasa Estate lying to the north-east of Parlakimidi because the Soras in this locality, though they have been partly Oriyaised, still maintain their language, religion and social customs.

A few hundred years ago, this Sora country extended southward so as to include the three taluks of Palakonda, Parlakimidi

and Tekkali and north-eastward into Sompet taluk. The Telugus, a stronger and more civilised Dravidian people drove them to their present home. But there are still hundreds of Sora villages in these taluks and many Soras of these villages have no doubt exchanged their language for Telugu and adopted some Telugu customs and manners but they have not quite given up their religious practices.

There are Soras with variations in the pronounciation of their name as Savar, Sawara, Savara, Saonr, Sahra in various places to the north of the present home in northern Orissa and its tributory states, in the Central Provinces—Singbhum, Sambalpur, Raipur, Bilaspur, Patna, Kalahandi, Sarangarh, Raigarh etc. and further north in Sangor, Damok and in former times in Shahabad.

According to Sir H. Risley local tradition ascribes to the Soras the conquest of the Cheros and their expulsion from the plateau of Shahabad about 500 A.D. Several ancient monuments in the Shahabad District are still put down to the Soras who are supposed to have been driven south by the inroads of the Rajputs under the Bhojpur chief which made an end of their rule.

In Bundelkhand [*Vide.* Central Provinces—*Castes and Tribes—Savar* (forest tribe)] they are known as Saonrs having the honorific title Rawat. In 1911 6,00,000 Savaras were enumerated of which Bundelkhand District contained 1,00,000.

Cunningham says[1] : "In the Sangor District I was informed that the Savaras had formerly fought with the Gonds and that the latter had conquered them by treacherously making them drunk." Cunningham also notices that the Zamindar of Suarmar in Raipur, which name is derived from Savar, is a Gond.

Cunningham further points out[2] "Indeed there seems good reason to believe that the Savars were formerly the dominant branch of the great Kolarian family and that their power lasted down to a comparatively late period, when they were pushed aside by other Kolarian tribes in the north and the east and by the Gonds in the south."

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1. *Arch. Rep.* Vol. XVII. Pp. 120-122.
2. *Tribes and Castes of the Central Provinces.* By R. V. Russell, Vol. IV. P. 500. Pp. 120-122.

A knowledge of the fact that in ancient times the name Savara included all the different tribes of the name Kols affords a sort of relief to the investigator because in tracing the migration of the Soras he can take into account the habitat of other kindred tribes as a possible region where the Soras of the past could have stayed for a time.

The *Purāṇas* described the Savaras as *Vindhyamaulikās* meaning the aboriginies of the Vindhya Mountains. They were described as a wild race of wood-cutters living in jungles without any fixed habitat but from the epigraphic records of a later date we find that they (at any rate some of them) had not only passed from the stage of hunters to that of agriculturists but were further advanced in civilization, ruling over territories and measuring swords with the rulers of the kingdoms in the plains. We also learn from references to the Savaras in ancient literature and in epigraphic records that they gradually spread over a vast area on either side of the Vindhyas up the Ganges in the north and the Godavari in the south and lived in varying grades of civilization—as rude hunters wearing leaves of trees as garments and also as civilised people possessing territories ruled by their own rulers. They seem to have gone in course of time as far south as Pala-konda and S'rikurmam in the Vizagapatam district. From an inscription[3] in the S'rikurmam temple we learn that they once raided it. One of the two Korni copper plate grants[4] tells us that Kāmārṇava, the founder of the Kaḷinga dynasty defeated and killed at Dantavura (near Chicacole) S'abarāditya the previous ruler of the locality—an event which by calculation may be assigned to 720 A. D.

In the Udayendiram Plates of about 736 A. D. the twenty-first regnal year of Pallava Nandivarman Pallavamalla it is stated that Udayachandra defeated the S'abara chief Udayana at Nelvedi, captured his mirror banner made of peacock feathers and pursued the Nishada chief Prithvi Vyāgraha in the northern region. There was a dispute about the identification of the S'abaras mentioned in

3. S. I. I. Vol. V. No. 1312. P. 472.
4. J. A. H. R. S. Vol. I. P. 107.

the grant. The Rev. T. Foulkes identified them with Savaras.[5] But Dr. Hultzsch who re-edited the grant did not agree with him. Later on, however, Mr. Muzumdar who edited the Sonpar plates confirmed the opinion of the Rev. Foulkes. From the inscription at S'ravana Belgola we learn that Mārasimha, the Western Ganga King destroyed the S'abara chief Naraga in about 950 A. D.[6] From the Naihati grant of Vellāḷasena about 1100 A. D. we learn that the children of the kings who were his (Vellāḷa Sena's) enemies were living in the houses of Savaras (Naihati is in the Kotwa division of the Burdwan District of Bengal).[7] In the rock inscription of the time of Bhojavarman[8] (1300 A. D.) near the Tirthavan gate of the Fort of Ajayagadh is mentioned that Ānanda, Governor of the Fort of Jayapura (Ajayagadh), subdued the wild tribes of Bhillas, S'abaras and Puḷindas[9]. From the Khadavada (or the new Indore State Museum) inscription of the time of Gyasahi (Ghiyas Shah Khalji) of Mandu 1484 A. D. we learn that Salaha, Military Officer of Gyasahi of Mandu quelled a S'abara revolt at Khadavada on the Chamanavati.

There are numerous references to the Soras in ancient and mediaeval literatures of India. They were mentioned in *Aitarēya Brāhmaṇa* of the Vedic literature along with the Āndhras; in the Rāmāyaṇa, the Mahābhārata, the several *purāṇas*, and in later Sanskrit literature and also in the sacred books of the Buddhists and Jains. They were often spoken of as border tribes who resisted the Āryan invaders, scattered their armies and earned themselves the name of 'terrible S'abaras'.

In the *Katha Saritsāgara* of Soma Deva, the Savara is described as "running up stained with dust, bow in hand, with his hair tied up in a knot behind with a creeper, black himself and wearing a loin cincture of Vilva leaves."

In ancient literature it is the name of the Savaras (as Suari or S'abarai or S'abara) and not any other of the surviving names of the Kolarian or Munda tribes that was used.

5. S. I. I. Vol II. No. 74. P. 364. & I. A. Vol. VIII. P. 283.
6. *Ep. Ind.* Vol. V. P. 179.
7. *Ibid.* Vol. XIV. No. 10. Verse 12. P. 163.
8. *Ibid.* Vol. I. Pp. 330—338
9. *Ibid.* P. 337. Verses 21 & 22.

Aitarēya Brāhmaṇa mentions the name ot the S'abaras in *ētēndhrāḥ puṇḍrāḥ śabarāḥ pulindāḥ mūintibāḥ.*

"In the interior behind the Palibothri" says Pliny (who lived in the first century A. D.) "are the Monedas and the Suari among whom is Mt. Maleas."[10]

"The Suari of Pliny are the Sabrae of Ptolemy and both may be identified with the aboriginal Savaras or Suars, a wild race of wood-cutters who live in the jungles without any fixed habitations. The country of the Savaras is said to begin where that of the Khonds ends and to extend as far south as the Pennar river. But these Savaras or Suars of the Eastern Ghats are only a single branch of a widely extended tribe which is found in large numbers to the south-west of Gwalior and Marwar and also in Southern Rajaputana. The Savaras or Saharias of the Gwalior territory occupy the jungles or the Kota frontier to the westward of Marwar and Guna. They are found along the course of the Chambal river and its branches where they met the Rajaputana Surrias of Tod. The name is preserved in the Sorae Nomadés of Ptolemy who are placed to the south of the Kondali or Phyllitoe or the Gonds and Bhils. They must, therefore, be the Suars or Savaras of Central India who occupy the wild hilly country about the sources of the Wain Ganga and who were also found along the valley of the Krishna river. As Kirana means a 'man of mixed race' or barbarian, it seems probable that the name of Kiraṇa Suvarna may be the original appellation of the barbarian Suvaras or Suars."[11] 'Huen Thsang places the capital of *Kie-lo-n-su-fa-la-na* — or Kiraṇa Suvarna at 700 *li* or 117 miles to the North-west of Tamralipti.[12]

"Towards the Ganges" writes Ptolemy "are the Sabrae in whose country the diamond is found in great abundance." This diamond producing country is located by Cunningham near Sambalpur in the Central Provinces.

10. *Mundas*. Roy. *Foot-note*, P. 38.
11. *Ancient Geography of India*. Cunningham. P. 509.
12. *Ibid*, Cunningham. P. 504.

In the Rāmāyaṇa, Rāma is said to have met a partly Āryanized Sora woman, S'abari near a lake Panchasara and received fruit from her. This locality is taken to be a portion of the modern Chhattishgarh, in the neighbourhood of the upper stream of the Mahānadi. Kosala or Dakṣina Kosala became the name of the whole of the Chhattishgarh Tract.[13] S'abari is the name of one of the two (the other being the Indravati) noted streams that flow into the Godavari where the Savaras once dominated the eastern part of the feudatory state of Bastar. It is of great historical importance that in the Halvi dialect of Bastar both Gondi and Sabari elements are clearly discernable.

In stories of the poets, Dandin and Bāṇabhaṭṭa (of the seventh Century A. D.) and in *Gauda Vaho* of Kavi Vākpati (of the last half of the seventh Century A. D.)—a Prākṛt poem, are given accounts of the Savaras.

The hero of '*Gauda Vaho*' found Vindhyāchal (which is close to Mirzapur station and is a Hindu shrine now) as a shrine of a goddess of the Sabaras where Sabara men and women who had leaves of trees for their garment, were offering human sacrifices to a goddess. It has been mentioned by the poet in this connection that his hero, the Hindu Rāja worshipped the goddess of the Sabaras as *Kāḷi Vindhyavāsini.* The Sabaras or Saharas of today do not certainly offer any human sacrifice to any deity of theirs but the accounts published of them and of those who were supposed to be their congeners (such as the Bhuniyans) in the feudatory gazetteer of Orissa by Cobden Ramsay lead us to suspect that the horrid custom spoken of above was not an unlikely custom of the people in past times.

The whole system of practising magical charms by the muttering of mantras or words of magical efficacy is called *Sabaravidya* in Orissa.

The colloquial Bengali expression '*Saper Mantar,*' Cunningham considers, to be a corruption of '*Savar Mantra*' an unintelligible jargon such as are used by the Savaras or Kols.

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13. J. R. A. S. 1894. P. 246.

In Bharata's Nāṭyaśāstra of the sixth century A. D. the Sabaras are mentioned along with the Oḍras as speakers of Bibhasa and are spoken of as charcoal burners. The Sabaras of Sambalpur still follow this occupation.

A legend relating to the origin of the cult of Jagannath at Puri maintains that the Gods now enshrined in the celebrated temple of Jagannath at Puri were originally in the custody of the Sabaras who resided in and in the vicinity of the state of Sonepur situate in the Sambalpur tract. It is also believed by many in Orissa that a section of the *Sevayets* or servants of Jagannath originates from the Sabaras.

Binjhal (from Vindhya) is the clan name of a section of the Kolarian people who came to Orissa from the Vindhya region and all the Kolarians are but branches of the Sabara people. The Binjhal Zamindar of Bora Sambar in the Nṛsimha Mahatmya edited by him says that the remote ancestor of the Binjhals though a Kṣatriya married a Sabari girl to become their progenitor.

It is mentioned in the *Sāḷuvābhyudaya* that Sāḷuva Narasimha is said to have a reserve army (*Mūlabala*) at Chandragiri and with a select few to have conquered Kaḷinga. He also defeated two Sabara chiefs, the dependants of a Bhinduraya.

Linguistic evidence supports the theory that the Soras had been for a time in Malwa before they migrated eastward and southward. The Sora suffix *tā* added to verbal root to denote progress or continuity of action as in Yerāta Yerāta=while going, corresponds to *tā* in the Āryan language. Marāṭhi as in tsāl^{a}tā tsāl^{a}tā= walking walking[14]. The Sora word *Kēḍa* from Sanskrit *Ketaki* (=Tendanus odorotissimus) must have come from the Marāṭhi word, *Keuḍa*. It could not have come from either the Oriya word *Khiyo* or the Telugu word *Ketaki* or *Kedangi*. Among the deified persons of the past, the Soras mention Indura Rāja and Sodanga Rāja. In all probability the former refers to a Rājah of Indore and the latter to Ananta Varma Choda Ganga of 1078-1140 A.D. Many more references may be presented but the references presented above are enough I suppose to establish the antiquity of

14. *Linguistic Survey of India*. Grierson. Vol. VII. P. 209, *line* 11.

the Soras in India. In the opinion of several scholars they had been the most predominant people in India long before the immigration of the Āryans. They had their own rulers and their own political, social and religious institutions and developed their own civilization.

It is also opined by the scholars that have investigated this question that the name Savara covered all the different divisions of the Kols. Mr. B. C. Muzumdar has explicity stated "all the Kolarians are but branches of the Sabara people."[15] The Rev. Hoffmann proposes to use the word Santali as the common name of the race and of the languages allied to Santali in preference to Munda, Kolarian, etc on the ground that "the Santals are by far the numerically superior tribe still extant and because it may very well be this name which under the form Savara occurs continually in early Sanskrit literature to denote the aborigines of Northern India." (*vide* P. 1815, Ency. Mundarica). But as the word is neither derived from nor connected with the word Savara, his argument really lends support to the view held by my father and myself after much deliberation that Sora (or Savara to use the time honoured spelling) is the most appropriate word to be used as the generic appellation to denote all the pre-Āryan and pre-Dravidian tribes of India which have been till now known as Kolarian or Kol Munda.

From the linguistic stand-point also the word Sabara has the best claim for it because Sabari the language of Sabaras and not Mundari or Santali or any other name was mentioned among the languages of India of course indiscriminately grouped under Prākṛt.

Before the publication of my father's Sora Manual, English-Sora and Sora-English Dictionaries, scholars had to depend upon scanty vocabularies of the Sora language prepared by the Sora interpreters in the easily accessible Teluguised or Oriyaised Sora villages of the plains. The Sora language as noticed in such vocabularies was consequently regarded as a mixed language. But the Sora language spoken in the interior of the Sora country

15, *Aborigines of the Highland of the Central India*, P. 13. (Rai Bahadur Roy is of the same opinion, *vide*, His account of the Mundas. P. 52.)

(Kolakota, Serango and Jerang) is decidedly the purest because the Soras of that region know no other language than their own.

From a comparative study of the Sora as well as Santali, Mundari and other kindred languages in India, we came to the conclusion that if sufficient materials were collected the primitive Sabari from which all these languages derived could be reconstructed. The Kolarian family of languages which I should call the Sabari family of languages comprises besides Sora about sixteen dialects, *viz.* the Kherwari group consisting of Santali, Mundari, Birhor, Ho, Korwa and Mahle; Kurku, Kharia, Juang, and the Southern group consisting of Pareng, Remo and Gutob (Gadaba). These are related to Khasi of Assam and the Mon-Khmer of further India. All these are said to be branches of a great family of languages called Austric (the existence of which was proved by Pater W. Schmidt of Austria) [16] which is spread over an area wider than that occupied by any other group of tongues. "Its speakers are found scattered over nearer and further India and form the native population of Indonesia, Melanesia and Polynesia including Madagascar and Newzealand. It extends from Madagascar off the coast of Africa to Easter Island which is less than forty degrees from the coast of South America. In the north traces of it were discovered in Kanawar in the Punjab and its southern limit included. Newzealand West of Easter Island it covers the whole of Pacific Ocean except Australia and a part of New Guinea."

The Āryans an important section of the Indo-European race and the primitive people, linguistically and presumably racially connected with the vast Austric family that came into contact with one another in India had attained a comparatively high state of cultural development, each on its own lines. We have not sufficient data to have a correct estimate of their cultures and to say definitely which of them was higher. I shall not bring in here—except casually, the ancient civilization discovered in the excavations of the Indus Valley or the Dravidian civilization in general, lest the issue be further complicated. The interpenetration of the Āryan and Dravidian or of the Dravidian and primitive cultures should be considered separately.

16. *Linguistic Survey of India.* Grierson. Vol. I. P. 32.

In dealing with the subject on hand we meet with one difficulty. With our ingrained bias for the superiority of the Āryan culture, we find it difficult to accept any suggestion that a particular thing—let it be a ritual or custom, or myth or an idea or at least a word—or anything belonging to the primitive was adopted by the Āryans. In all such cases, where a similarity is discovered we are disposed to say that the primitive people must have borrowed it from the Āryans. To produce conviction, that a particular thing had really belonged to the primitive people and it was borrowed by the Āryans from them, we have to show that it had been among the kinsmen of the primitives and that it had not existed among the Āryans of other countries than India. We may produce evidence for what exists but how can there be evidence for what does not exist. The burden of proof lies on the other side. In all such cases, we have to keep our minds open and develop a frame of mind to consider probabilities also.

(To be continued)

REVIEWS

India Antiqua. A volume of Oriental Studies presented by his friends and pupils to Jean Philippe Vogel, C. I. E. on the occasion of the Fiftieth Anniversary of his Doctorate. Can be had from the Kern Institute, Leyden, Holland.

IT is refreshing to find the revival of the activites of the Kern Institute, Leyden, after the last echoes of World War II have, let us hope, died down. This Volume of Oriental Studies presented by his friends and pupils to Jean Philippe Vogel on the occasion of the fiftieth anniversary of his Doctorate, appropriately called India Antiqua, contains most deservedly an expression of the feeling of esteem and gratitude by the admirers, pupils and friends of the renowned professor all over the world. As Sir John Marshall has beautifully put it: "There is no one to whom I would so gladly pay my tribute of admiration as Professor Vogel, who collaborated with me for so many years in India and for whose achievements in the field of Indian Archæology I entertain the highest possible esteem." The contributions themselves comprising select articles on outstanding topics by a galaxy of brilliant Oriental Scholars—one of whom Dr. Ananda K. Coomaraswamy is now no more with us—form a fitting tribute to the scholarship and work in the field of Archæological research undertaken and conducted by Professor Vogel. Lord Maitreya or the coming Buddha sits on his throne with both legs pending in western fashion and is a specimen of the Chinese art describing it as the paradise of Maitreya. A unique Yakṣa image acquired for the Mathurā Museum is described by K. D. Bajpai. It contains a reference to a Yakṣa named Dharmanitya, not yet known from any other source, holding in his hand the *prasāda* of the God, apparently of the God Kubera. The figure represented holds a jug of wine in his left hand and a fruit in his right hand. In an article "A Case of Parallel Symbolism" A. A. Bake of London reproduces a line, of which Professer Vogel was very fond, from the antiquities of Chamba State, I (1911) P. 12. "*Javana-pavana vellal-loka-kallola-mālā pratimita-śaśilekhā-cañcalaṃ jīvalokam......*"..... "The world of the living, unstable like the

crescent reflected in a garland of waves restless and trembling with the fleeting breeze..." A. J. Bernet Kempers of Batavia writes on Archæology, what it means, what it stands for and what has to be done. Archæology is not merely connected with antiquities and ancient things and it is not merely the history of Greece and Rome or of the civilization, classical or biblical, but is a science of the remote past of humanity itself. It is a special way of studying the past relating to the material remains available in written documents and other materials in stone, clay or bronze, mute witnesses which convey a message to posterity about the life and history of their contemporaries or their predecessors and while not actually communicating to us directly they tell us things in many ways. They are important witnesses to light and we have to draw their evidence from them ourselves. Unless we investigate and put our questions to them they do not help us to decipher what is contained in them. The treatment of the written documents like the Hammurabi Code or the earliar code of Lipit-Ishtar, which was inscribed upon a stone monument erected in the capital city of Isin [*Cf.* The Nippur collection in Pennsylvania Museum] may mean more things to men than what are yielded by the material remains for example, including artefacts in the sense of being things man-made, such as weapons and utensils, clothes and ornaments, idols and temples, graves and settlements and other traces or evidences of man's former presence like human and animal bones, seeds and everything else which in any way might perhaps throw light on human activity and culture in a remote and long forgotten past. The work of the archæologist is to explore into the past by digging into it and to make the result of his discoveries acceptable and understandable to a wider circle. Anthropology is a part really of archæology and the old arts reveal to the understanding world more than what the sages can, but for a success in this scientific team-work co-operation is absolutely essential. B. Bhattacharyya of Baroda contributes an article on "Some Remarkable Buddhist Bronzes in Baroda" as a mark of devotion, admiration and appreciation for the manifold and life-long services rendered by the learned and veteran scholar to the cause of Indian Archæology in all its various branches and phases

which but for Professor Vogel would not have occupied the exalted position it is today holding in the field of archæology and Professor Vogel is, therefore, rightly entitled to the highest respect from all Indian scholars. An image of the sixteen-armed Cundā called Cundavajrī, *Vide* Sādhanamālā Pp. 271-272, (From W. B. Whitney's collection, New York), another bronze piece of Vajradhara, the highest deity of the Buddhist pantheon, thirdly an artistic piece of Khadiravaṇī Tārā, fourthly of Vajravārāhī, a fifth one of Vighnāntaka, depicting a standing figure in the Ālīḍha position with the right leg bent and left stretched, on the prostrate figure of Gaṇes'a helplessly on his left side being really Vighāntaka trampling on Gaṇeśa and, the sixth and the last in the series, a set of bronzes representing the benign god of wisdom, Mañjuśrī; All these represent the revival of Buddhism. Dr. J. J. Boeles of Bangkok describes "The Migration Of The Magic Syllable Oṃ." Oṃ is the universe. (Māṇḍukyoupaniṣad, I, 1.1.). The Brahmans in their philosophic speculations made use of expressions, coined phrases, words or symbols with the object of defining the results of their ever proceeding mental evolution, each of these representing a world of religious thoughts and far-reaching philosophical conceptions. The foundation of the knowledge of Oṃ is laid down in the secret doctrines of the Upaniṣads, which to the initiated reveal the sense of the mysterious Vedas. Curiously the word is not mentioned in the Ṛgveda or the Atharvaveda but the use of it seems to commence in the Vedic ritual as the *Aitarēya Brāhmaṇa* (VII. 18) mentions that on the day of the ceremonial anointment of a king, chants from the Ṛgveda shall be recited by the *hotṛ* priest, in reply to which the adhvaryu shall say Oṃ. The earliest specimens of the maṅgala Oṃ are here taken from figure 8 of Hoernle's edition of the manuscript and is shown as figure I of the text under review [P. 43]. The influence of Oṃ is not confined to India. The specimens of the mystic syllable show the best varieties of this auspicious sign in India. They are not limited to use in inscriptions or in manuscripts dedicated to any one type of Indian religion : on the contrary they are part of the cultural assets of the Indian peoples, whether Brahmans, Buddhists or Jains. Trans-Indian land spaces on the north and

that lying accross the ocean of and now forming part of S. E. Asia or Indonesia which have kept direct cultural relations with India, have adopted also the use of the maṅgala Oṃ together with the various religious thoughts and other Hindu institutions of India. So, outside India also the influence of the syllable Oṃ was felt and the author, Dr. Boeles, has tried to pursue the study of the migration of this sign. Nowhere in the world is the use of the dhāraṇī *Oṃ maṇi padme hūm* more popular as in Tibet. This symbol was brought to Further India together with the Buddhist religion from India and the introduction appears to have taken place later at a time when the Buddhism of the præ-Angkorean period had been already overwhelmed by the religion of the Brahmans. It attained eminence in the central part of the old empire of Khmer and we find, the use of the symbol Oṃ in the Sanskrit inscription of the large stéle temple Praḥ Ko dated 877 A. D. and erected during the reign of the Cambodian king Indravarman I (877-899). Indravaraman I, took a great pride in his alleged descent from the Indian Ṛṣi Agastya and it was during his time that a great number of Cambodian temples were erected and reached their great height. The Cambodian Mahāyāna Buddhism as in Tibet has taken possession of the symbol Oṃ and this religion by elevating this sign to a mighty symbol of the eternal Buddha has given it a very important signification. In the Buddhist art of the Bayon period *i.e.* the twelfth and thirteenth centuries in many cases the Buddha is represented by his statue with the flaming Oṃ symbol of the type of the inverted question mark with a spiral tail placed on the uṣṇīṣa in which the sign of the French scholar did not fail to recognise the holy symbol Oṃ. The application of this symbol in the Buddhistic Art of Further India is quite a new conception and as far as is known, it is unknown in India and Tibet. The three-fold symbol Oṃ is actually part of the design of the all-powerful ten which according to Csoma de Körös was very well known in Nālānda probably not before the tenth century, a period during which the Kalcakra system seems to have been introduced in India. The flame symbol Oṃ on the uṣṇīṣa of the Buddha without the crescent moon and sun, has remained in favour among Buddhist clergy to such an extent

hat even after the renewed rise of the Hīnayāna in Further India in the fourteenth century the best known types of statues of Manuṣi Buddha are each provided with an uṣṇīṣa on top of which is placed the flame symbol Oṃ, representing the magic energy, the *tejas* of the Lord. As shown in the Upaniṣads, this fiery energy, *tejas* identical with Oṃ, enabled the Buddhists to recognise in this flaming emblem a Buddhist trinity, *i.e.* the triratnas, which stand for the Buddha, the Dharma and the Sangha. This track of the maṅgalam Oṃ could be followed on till the beginning of the fourteenth century in Siam, in Central Java, in Sumatra and elsewhere. Some old Javanese grants of the ninth century contain the Symbol Oṃ at the end of their inscriptions. An inscription of 977 A.D. in Eastern Java in large and beautifully designed characters is interesting. An inscription of King Ādityavarman of Sumatra has the fine representation of the magical symbol Oṃ so far met with in Indian records. In the Indian Archipelago the magical syllable Oṃ was used as a maṅgala in its inscriptions and the Hindu Javanese and Balinese art also made ample use of this Oṃ symbol. The finger rings of the Hindu-Javanese period may be considered a link between the epigraphical records and the actual products of art of that period. The famous posthumous statue (abt. 1309) of Kṛtarājasa, a ruler of Eastern Java contains a new chapter in the history of the magical Oṃ. Professor Vogel has made a penetrating study on *tejas* in the sense of magical power which gives us the solution for these curious flame symbols used in various circumstances where ordinary flames would be quite out of place. The occurrence of flames emanating from the shoulders or in general round the figure of statutes of kings and the Buddha as in the specimens from Graceo-Buddhist art represent nothing but their magical power, known as *tejas* in Sanskrit literature. In Bali is found the same symbol. In Week's study on magical practices performed by the Balinese we find interesting material on the use of the magic syllable Oṃ. Amongst the Balinese alike amongst the Asiatic people the written language contains a meaning which is far more important than the actual significance of that language. F. D. K. Bosch of Leyden contributes a study of "The Bhīmastava", while J. G. De. Casparis of

Amsterdam writes on "L'Importance De La Disyllabie En Javanais" in French and B. Ch. Chhabra of Ootacamund writes on "Yūpa Inscriptions." June 1910 saw a marvellous discovery in the shape of two stone *yūpas*, exhumed from their watery tomb in the river Yamunā, at Īsāpur, a suburb of the city of Mathurā in the United Provinces, and they are now in the Curzon Museum of Archæology, Mathurā. One of them bears an early inscription, complete and well-preserved, which at the time of its discovery ranked as the earliest of its kind. A masterly exposition by Professor Vogel as to what the inscription conveyed and what purpose the two unique pillars, with their uncommon shape and peculiar carvings had served in the past is found in the Annual Report of the Archæological Survey of India, 1910, Pages 40-48 with two plates. Another *Yūpa* inside the hill fort of Bijayagaṛh near Byānā in the Bharatpur State of Rājaputana was discovered some forty years before the full significance of that *Yūpa* was realised on the discovery of the Īsāpur *Yūpas*. Outside India proper a group of four stone *Yūpas* had been discovered as early as June 1879 somewhere in the native state of Koetei on the east coast of the island of Borneo in the Far East and were later removed to the Batavia Museum in Java. They also contain each a Sanskrit inscription of about fourth century A.C. and Dr. Kern had recognised the value of these Sanskrit inscriptions. The total number of *Yūpa* inscriptions which have come to light both in India and abroad comes up to ninteen and this article is a recapitulation of these drawing attention to their common characteristics and peculiar features. They are spread over from 102 A. C. of the Īsāpur-Mathurā inscription to the Koetei-Borneo±400 A. C. Curiously most of the *Yūpa* records of India are found within the bounds of Rājaputāna and those of Greater India come from practically the same locality in East Borneo and these may be called the Indian and the Indonesian groups respectively. The Īsāpur pillar affords a perfect example conforming almost in every detail to the description given in the Vedic texts such as the *Śatapatha Brāhmaṇa*. The other ones of the Indian group are not in their entirety, varying both in dimension and sculptural details but being each one of them square below and

octagonal at the top except the Nāndsā pillar of Udaipur which is round throughout. While there was one properly sanctified sacrificial post at a particular sacrifice, to which the victim was actually or symbolically fastened for immolation, there were numerous other wooden posts that were erected merely to decorate the *yajñabhūmi*. There appears to be many sacred fires but one associated with a great ceremony, each having a *yūpa* in front and on either side of it. [*Cf.* The description of the Aśvamēdha sacrifice by Daśaratha, Vālmiki Rāmāyaṇa, Bālakāṇḍa XIV, 22-27.] There appear to be no rigid prescribed rules concerning the Vedic sacrifice as to the shape and size of the decorative posts, much less their lithic representatives which were really commemorative pillars. The *Yūpa* inscriptions of the Indian group are all dated and the royal families represented are the Kushāṇa, Mālava, Mōkhari and others. The sacrifices recorded are Dvādaśarātra, Saptasōmasaṁsthā, Ēkashashṭirātra, Triātra, Aptōryāman, Puṇḍarīka and others. The Indonesian group belong to one individual king. Mūlavarman and contribute considerably to our knowledge of the cultural history of that far off region. They are crude shafts of stone, of modest dimensions and not conforming to the prescribed standard. One only of these records the sacrifice while the rest record various gifts made by him to the Brahmans like the cows, bulls, land, lamps, ghee, sesame seeds and other things enjoined in the *Manusmṛti* and mentioned among the traditional sixteen *mahādānas* in the *purāṇas*. The great sacrifices mentioned are Agniṣṭōma, Aśvamēdha, Bahusuvarṇaka, Rājasūya, Gōmēdha, Vaiṣṇava and Māhēśvara. Its association with such prominent sacrifices indicates that Bahusuvarṇaka was of an equally high order and that redounds to the credit of Mūḷavarman. The late Dr. Ananda K. Coomaraswamy of Boston has an article on "The Sea." An incessant river of life implies an inexhaustible source. The Divine Life is an ever-flowing essence. The soul is an outflowing river of the eternal Godhead, a fountain without origin besides itself; giving itself to all the rivers but never exhausted by what they take but always remaining intergrally what it was as the fountain of life, of intelligence, beginning of being, cause of the good and root of the soul, that is, God as the

elder source, not only of life but of knowledge. The final goal is not a destruction but one of liberation from the limitations of the individual as it functions in time and space. From the Buddhist point of view life is infinitely short like a dewdrop or a bubble on the water. The Vedic idea of the oceanic origin and end of the Living Waters is beautifully developed in this article and later parallels are given from various texts, the Jaina, Islamic and others. Prince Dhani Nivat writes on "Siamese Versions of the Panji Romance," "The Dreams of the Emperor Hsüan-Tsung" by J. J. L. Duyvendak, gives a series of dreams which played their part in the processes of the deification of Lao-tze and prepared the Emperor for the vision of T'ien Wen-hsiu in the following year which led him to change the Title of his Reign. Professor Franklin Edgerton of the Yale University writes on "The Sanskrit 'Suffix-Titha'" and "Mṛcchakaṭikā and King Lear" a comparison and parallel by B. Faddegon of Amsterdam gives an impression made by the entire drama largely depending on the relation between the culmination point and the catastrophe or in the comedy, the comic solution. In King Lear is found the very original antithesis between sudden and cruel blindness or madness and a pathetic death while in the Mṛcchakaṭika the supposed death of Vasanthasenā and the impending verdict against Cārudatta contrast with their happy marriage. In the Mudrārākṣasa the audience enjoy the surprising antithesis of Rākṣasa's despondency about his helplessness and isolation and his utter satisfaction at becoming minister to King Chandragupta, whose character he has learned to appreciate. Alfred Foucher of Paris contributes an article on "Deux Jātaka Sur Ivoire," and the illustrations from the Pauṣyaparvan in the Mahābhārata on a Balinese painting by Th. P. Galestin of Amsterdam from the ethnographic section of the Indian Museum at Amsterdam 566 cm. long, 25 cm. high belonging to the loan section of the late Dutch Painter Ch. E. H. Saijers and acquired in 1933 is very interesting. It is taken from the first part of the old Javanese version of the Pauṣyaparvan in Mahābhārata, dated 996 A. D. preserved in Balinese Manuscripts, the oldest extant copies of which were written in the eighteenth century. A study of "The System

of Inter-State Relation And Of Foreign Policy In The Early Arthaśāstra State" is given by U.N. Ghoshal of Calcutta wherein he traces the germs of inter-state relations back to the Vedic State even in the time of the Ṛgvedic hymns and the accounts of transactions, friendly and hostile, between different states. Types of foreign policy and their application in the early Arthaśāstra gives us the first classified list of forms thereof. Kauṭilya mentions six guṇas comprising the classes *Sandhi*, *Vigraha*, *Yāna*, *Āsana*, *Saṁśraya* and *Dvaidhībhāva*. The meaning of "Skt. Utsava—'Festival'" is described by J. Gonda of Utrecht; "The Coming Of Muslim Cultural Influence In The Punjāb Himālaya" by H. Goetz of Baroda; "The Drum Named Makalamau" by Robert Heine-Geldern of New York; "Early Historical Contact Between The Old-Iranian Empire And India" by E. E. Herzfeld of Luzern; "A Balinese Folktale" by C. Hooykaas of Batavia; "Note On The Eras In Indian Inscriptions" by Sten Konow of Oslo; "Traces of Laryngeals in Vedic Sanskrit" by F.B.J. Kuiper of Leyden; "La Critique D' Authenticité Dans Le Bouddhisme" by Et. Lamotte of Louvain; "Mithilā in Ancient India" by Dr. B. C. Law of Calcutta; "Two Notes on Mathurā Sculptures" by Joha E. Van Lohuizen-De Leeuw of Leyden; "The Spring Festival Of The Kalash Kafirs" by Georg Morgenstierne of Oslo; "The Çailendra Interregnum" by F. H. Van Naerssen of Wageningen; "The Battle of Veṇbai" by K. A. Nilakantha Sastri of Madras; "Treasures or Meditation?" by Louise J. F. M. Pannenborg-Stutterheim of the Hague; "The Subject of the Sīgiri Paintings" by S. Paranavitana of Colombo; "Erucakra—Vairocana" by Theodore Pigeaud of Wassenaar; "The Minaret in Java" by G. F. Pijper of Batavia; "Plural Forms Of Buddhist Iconography" by P.H. Pott of Leyden; "Mahārāja Ajitsingh And Emperor Bahadur Shah" by Mahamahopadhyāya Pandit Bisheshwar Nath Reu of Jodhpur; "Nirvāṇa and Parinirvāṇa" by E. J. Thomas of Cambridge; "Kaniṣka Year 14" by F. W. Thomas of Oxford; "The Date of Kao-Tsu's First Court-Ceremonial" by Tjan Tjoe Som of Leyden; "The Validity Of Tibetan Historical Tradition" by Guiseppe Tucci of Rome; and "Skt. Kūṭagārā" by K. De Vreese of Delft are among the other articles contributed

to this excellent volume. " The So-Called Sun-God " by R. B. Whitehead of Cambridge being a study of Indo-Sassanian coins stated by Sir Alexander Cunningham to have been struck by kings of Sindh bearing the effigy of a deity which Cunningham described as the Sun-God of Multan and in this article Whitehead has tried to show that the coins do not belong to Sindh nor the deity. They had nothing to do with those parts. Certain coins were associated with the fire deity and after diverse changes this image becomes an anthropoid pyre, and finally it occupies the entire field on certain pieces of Khusru II; imitated by the Indo-Sassanian group, it makes its last appearance as such on the first Arab-Sassanian copper money.

The volume is excellently got up and nicely printed and makes a fitting tribute to the great Indologist, Dr. Vogel.

S. S.

Acharya Dhruva Smaraka Grantha. (Acharya Dhruva Commemoration volume.) Parts II and III. Published by Gujarat Vidya-Sabha, Bhandra, Ahmedabad. Price Rs. 8-0-0, each part.

THE first part of the Acharya Dhruva Commemoration volume contained non-English articles of personal reminiscences. The second part contains seventeen articles in English of personal reminiscences and eleven on general subjects while the third part contains twenty-eight articles in English on Indology.

" Acharya Dhruva was an outstanding religious genius and his entire life was a ceaseless attempt at self-realization. He was a sage whose sole content was meditation......Nothing was more sacred to him than knowledge......In 1919, there ensued a struggle between labour and capital in Ahmedabad. Acharya Dhruva was accepted by both the parties as the arbitrator. The award that he gave was acclaimed by both the parties as admirable and its significance is highly recognized even to-day. Once Kākā Kālelkar remarked at the Āchārya's residence (in the Benares Hindu University) that if he would pay a little attention every day, a

beautiful garden would grow round the bungalow. The Acharya replied that he seldom looked at the surroundings or sat downstairs lest the servants who enjoyed the freedom should be constrained in their usual activities......The Acharya used to say that the University was not brick and mortor but a community of teachers and students......In his opinion life was the largest school of which man was a pupil for all time."

"He was unconventionality personified." One of his favourite sayings was "Freedom was worth nothing if it does not mean freedom to err......To him contradiction never meant a challenge to truth. It only meant that truth in its flexibility could find room for the contradictions......His whole life was a protest against dogmatism of all forms......What he cared for was values rather than rules......" "That he successfully handled and guided the helm of the Baneras Hindu University for years forms the apex of his Illustrious career." A kind hearted generous soul like Dhruva is often taken advantage of by unscrupulous persons and the defalcation that occurred towards the end of his career cannot and did not blind any one to the greatness and uniqueness of his career.

Of the eleven articles of general interest in part II, Prof A. K. Trivedi's article on "The Perfection that is Reality", Dr. N. S. Junankar's "A New Approach to Philosophy" and Prof. S. V. Puntambekar's "Relation of History and Sociology" are noteworthy. Prof. Trivedi's thesis is "Wherein lies the Perfection which *is* Reality?" His answer is that "The Real is confused with (1) the True, (2) the Existent, (3) the Porfect, and (4) the Absolute or the Eternal."........."Since the beginning of abstract thinking, philosophers have tried to intuit Reality, and those who equate it with Perfection have distantly agreed in thinking this Perfection lie in some sort of Mind-Reality." Dr. Junankar aptly says "For him (Acharya Dhruva) philosophy was not only an intellectual pursuit but a way of life." His new approach may be indicated briefly in his own words:—"In the past discussions, there are two broad tendencies; one, the philosophic method must be radically different from the methods of science and mathematics and the other, the former should be assimilated to the latter."......

" The methodology of philosophy has never been assimilated to the basic conclusions of philosophy......Intuition by itself cannot lend itself to methodological treatment."......But " there is 'no going behind the actual entities '......If there is anything real it is the universe in which we live...... The universe includes us and it is because we are inter-acting with it that the problems of knowledge arise......The universe is not static but dynamic, its existence is inseparable from change or process." This lead him on to an assertion where validity will be widely questioned, to wit, " Consciousness has undoubtedly developed from matter ; " and similarly his assertion " We have freedom but only to solve specific problems and realise specific values. Absolute values and absolute problems have no meaning for our earthly existence " is but a denial of the whole problem of philosophy.

Prof. Puntambekar's thesis is alike inconclusive. It is " The answer to the question what the position of history is in relation to sociology depends on our view of the fundamental question at issue between idealism and materialism." History either provides material for the investigation of sociological laws or is a disclosure of the evolution of human thought and has an independent realm of its own.

The twenty-eight articles in Part III are of varied interest and cover the entire range of Indology. The contributors are drawn from all over India. Bhagavad Gīta and Kaṭhopaniṣad yield valuable articles from Dr. Belvalkar, Dr. Modi and Prof. Maitra. The late Prof. Dixit's masterly article on Archæology of Gujarat will be read with great interest and some melancholy.

We commend the two volumes which are a fitting tribute to the great soul whom they commemorate.

A. V. R.

AS'OKA*

DR. Barua's work on Aśoka and His Inscriptions has for its frontispiece the Lauriya-Nandangaṛh column with the beautiful Lion Capital and is fittingly written in commemoration of the Fifty-fifth Birthday of Dr. B. C. Law. We congratulate the author on his excellent performance.

AS'OKA—A STAR

As H. G. Wells has put it : "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Aśoka shines, and shines alone, a star." In this work the relative value of the As'okan inscriptions, his legends, and his history have been fully discussed by Dr. Barua. Nothing has been taken for granted. There is no foregone conclusion. The entire position of the history of As'oka has been critically reviewed in the light of the data derived mainly from a first-hand study of the inscriptions. The As'okan legends have been discredited wherever they have been found to be lacking in corroboration from the inscriptions. As'oka's Jambudvipa in which he sought to commingle gods and men or men and gods, to make a heaven of earth and an earth of heaven, was, in one sense, the subcontinent of India, and in another, the whole world of man. In referring to Arthas'āstra the author probably regards that there was an earlier work, *Daṇḍanīti*, with its prototypes in the pre-As'okan Mahābhārata and the *Jātakas* and that it would be in vain to father the work in its present form on the political adviser of Chandragupta Maurya. The author has given parallels distinguishing between what is pre-As'okan and what is post-As'okan in this work on royal polity. As'oka who by his *Dharmavijaya*

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* **Asoka and His Inscriptions.** By Dr. Beni Madhab Barua, M.A., D.Lit. (Lond.). Published by the New Age Publishers, Ltd., 22, Canning Street, Calcutta. Price Rs. 15-0-0.

policy raised India in the estimation of the civilized world for all time to come could not have been responsible for the political or national decline of the Hindus.

MAURYAS

The Mauryas were wise and just rulers whose governance of the country had in effect the consent of the people. Chandragupta Maurya conquered the whole of northern India, united his kingdom and subdued the Greeks, whereupon Seleukos gave one of his daughters in marriage to him.

MAURYA—DERIVATION

It seems the derivation of the dynastic name Maurya as a matronymic from Murā is grammatically incorrect; it may then be treated as patronymic from Mura.

CHANDRAGUPTA

Chandragupta's mother was said to be a very handsome and accomplished Brahmin girl from Champa. According to Dr. Barua, Chandragupta was a man of the Uttarāpatha or Gandhāra if not of Takshas'ilā. He had his early education, military training and alliance in that part of India and he added the whole of the province of Gandhāra and surrounding tribal states in the Punjab and the North-West Provinces to the growing Magadha empire together with the territories ceded to him by Seleukos Nikator.

The prominent events of the life and career of Chandragupta Maurya were the unification of all the states, fighting the forces of North-western India beyond the middle country under his leadership, the liberation of India from the foreign yoke, the overthrow of the Nanda power, the defeat of Seleukos Nikator ending in a treaty by which the Greek general and successor of Alexander the Great ceded certain territories to Chandragupta and consummated the relationship by a matrimonial alliance, the foundation of a mighty Indian Empire and the coming of Megasthenes as an ambassador of Seleukos Nikator to Chandragupta's court and capital.

Chandragupta was great not because of his inspiration at the hands of an Indian Machiavelli for his success but in making India

free by shaking off from its neck the yoke of slavery. The establishment of the Mauryan Empire by Chandragupta came to mean the rescue of the Punjab proper, Beluchistan and Eastern Afghanistan from the grip of the Seleukidan rulers.

Chandragupta was praised as a very prosperous lord of the earth, true to his word and a man of a pious soul; and he died after a successful reign of twenty-four years and he was succeeded by Bindusāra. Ptolemy Philadelphos, King of Egypt sent Deimachos as his ambassador to Bindusāra; and according to the Dīpavaṃsa and Samantapāsādika, Bindusāra was a votary of the Brahmans and a staunch supporter of the Brahmanical sects.

As'oka—A Biography

As'oka was the grandson of Chandragupta and he inherited a large empire. He was a good king. He took the teachings of the Buddha to heart and his conquest was a conquest by peace and by love. He built rest houses for travellers, hospitals for the old and the sick and hospitals even for animals. There were departments for supervising charities, to care for the aborigines and subject races, and to look after the education of women. He wrote his famous fourteen edicts or proclamations on pillars, caves and rocks. They have not rusted through the centuries. They were written in Prākṛt so that everybody could understand them. It is particularly happy that the Wheel on the Indian National Flag and the Lion on the Postage Stamps should have been copied from the As'okan pillars. In his time Buddhism spread to Ceylon.

The Hāthigumphā inscription of Khāravela excels in punctiliousness presenting a year by year account of the activities of Khāravela all through his reign within a biographical scheme.

He conquered Ujjayinī in C. 285 or 284 B. C.; was Viceroy of Ujjayinī, *i.e.* of Avanti in 285-84 or 284-283 B. C.; married Devī Vidiśā in 285 or 284 B. C.; his son Mahendra by his Vais'ya wife Devī was born at Vidis'ā in 284 or 283 B. C.; his daughter Sanghamitrā by his wife Devī was born in 282 or 281 B. C.; Bindusara's death and victory in a fratricidal war and accession to the imperial throne of Magadha took place when Mahendra was ten years of age in 274 or 273 B. C.: and in 270 or 269 B. C. he was consecrated under the title of As'oka when Mahendra was 14 years of age.

The consecration of As'oka as a sovereign was about 270 or 269 B. C. according to traditional and epigraphic evidence. He conquered Kaḷinga in 263 or 262 B. C. He went to Sambodhi in 261 or 260 B. C. and he dedicated two years later in 259 and 258 B. C. to the Ājīvikas the first two caves in the Khalatika hill. He promulgated and engraved Rock Edicts I to IV in the following year and in the next year followed the creation of the office of the *Dharmamahāmātras*. In 256 B. C. he promulgated and engraved Rock Edicts V to XIII and XIV, enlarged the stūpa of Buddha Koṇāgamana and in the same year dedicated two more caves in the Khalatika hill to the Ājīvikas. In 251 B. C. he undertook a pilgrimage to the village of Lumbinī. The commemorative monolith with an appropriate emblem thereon was erected in 250 B.C. Aśoka also undertook a pilgrimage to the enlarged stūpa of Buddha Koṇāgamana and erected a commemorative monolith in the same year. Similarly commemorative monoliths were erected at such places as Pāṭalīputra, Lauriya-Ararāj, Lauriya-Nandangaṛh, Rāmpūrvā, Benares City, Sārnāth, Mīrāṭh, Siwalik, Saṃkās'ya, Kaus'āmbī, Sāñchī and Bhuvanes'war during 251 and 249 B. C. In 249 B. C. he promulgated a special ordinance to suppress schisms in the Sangha at such places as Pāṭaliputra, Sārnāth, Kaus'āmbī and Sāñchī; and the Queen's Edict on the monolith at Kaus'āmbī was also engraved in the same period. Twenty-Five jail-deliveries were effected once a year prior to the promulgation and engraving of P. E. V. in the twenty-sixth year of his *abhis'ekha*, also corresponding to 245 or 244 B. C. The engraving of the first six pillar edicts at Pāṭalīputra, Lauriya-Ararāj, Lauriya-Nandangaṛh, Rampūrvā, Mīrāṭh, Siwalik and Kaus'āmbī as also the engraving of the minor Rock Edicts at Sahasrām, Bairāt, Rūpnāth, Gavimaṭh, Pālkiguṇḍu, Maski, Yerraguḍi and Is'ila (Brahmagiri, Siddāpur and Jatinga-Rāmesvara in Mysore State) was completed during this period. Engraving the seventh pillar edict at Siwalik, better known as Toprā and the promulgation and engraving of the two separate Rock Edicts at Dhulia and Jaugaḍa perhaps at the close of the period of As'oka's reign took place in 244 or 243 B.C.

The inscriptions and Buddhist traditional narratives of As'oka rightly attach much importance to the two events in his

life and career which have been of considerable importance, *viz.* Consecration of As'oka to the throne of Magadha and his conversion to Buddhism. As'oka, Priyadasi and Rājā are the three names or epithets which appear to have had special significance of their own in connection with his consecration. We get a glimpse of his family affairs from the fifth Rock Edict in connection with the distribution of charities from their house-hold by the *Dharmamahāmātras*. The Pali tradition mentions of only one sister of As'oka to whose son, Prince Agnibrahmā was married his daughter Sanghamitrā and to whom she bore a son called Sumana. As'oka's only uterine brother was Tishya called Vigatas'oka and mentioned in some Chinese works.

Reign of As'oka

As'oka's reign continued between 37 to 41 years. The vigorous period of his reign commenced with the conquest of Kaḷinga in the eighth year of his *abhis'ekha* and ended with the promulgation of the two separate Rock Edicts in his thirty-second year and the notable incidents of his reign that could be gathered from the inscriptions and legends have been separately collected by the author and tabulated. They give rise to several problems. As'oka probably retired from the active work of administration at a ripe old age handing over its charge to the heir-apparent and ministers who might in the meantime have formed a conspiracy to upset the methods and policies initiated and followed by him.

The Empire of As'oka is described in Chapter III with a map and a map of Jambūdvipa is also given marking out the five big territories of the India of the times. As'oka placed the Āntas, Aparāntas and Āṭavis in three separate categories. Aparāntas and Āṭavis cannot be treated as Āntas or Pratyāntas unless it be shown that As'oka employed the term Pratyānta also to mean either the people of the frontier region or the territories outside the Buddhist midland.

Pataliputra—the Capital

The capital Pāṭaliputra was well-known as Palibothra to Megasthenes and other classical writers and also known in Pali as Pupphapura, Pushpapura, a synonym of Kusumapura. It rose to

the eminence of the great cities in India under the Mauryas. It was a great and noble city extending along the northern bank of the Son for about nine miles, with a depth of less than two miles with sixty-four gates and five hundred and seventy towers and the palisade was protected by a deep moat. It was centrally located with easy communication facilities at the junction of two great highways of commerce. The internal arrangement of the city with the imperial palace as the cynosure can be easily inferred from inscriptions and also from accounts of foreigners, the Arthaṣāstra and a typical description of the city of Sāga in the Pali work called the Milindapañha.

As'okan Polity

In chapter IV the author makes a critical study of the State. The earlier Mauryan administration and the innovations introduced by As'oka and the combined effect of both on the later systems, particularly the one which is embodied in the Arthaśāstra ascribed to Kauṭilya Viṣṇugupta is given. After dealing with population and territory is described sovereignty. It was apparently an absolute monarchy in its form in the legal and political sense of the term.

Devānāṁpriyā was no more than an honorific or *pūjāvacana* and this as applied to Aśoka had a deeper significance of its own. No ruler passed as a Rāja until he went through the ceremony of coronation, anointment or consecration and to be a king, he had to be crowned and consecrated. Aṣ'oka was duly anointed as king twice, according to the tradition in the Dīpavaṁsa, for the first time as As'oka and as Priyadarśin for the second time.

In the Mauryan constitution, under Aśoka the legal sovereign was the king and the council of Ministers. (Parisā R.E. VI, the Mantri-parishad of the Arthas'āstra, I.15). In the modern constitutions as in England and elsewhere the ministers are appointed in name by the king, are chosen out of the people's representatives and as such are subject ultimately to the control of the electorate but here the ministers were chosen and appointed by the king independently of any reference to the popular will and

therefore there was no initiative in all matters of national well-being and policy in the cabinet. Minus the elective factor the king-in-council might be taken to be the legal sovereign of the As'okan State. The general opinion about As'oka's constitution is that it was neither a limited monarchy of the English type nor an undiluted despotism of the Czarist type; it was something between the two. According to R.E. VI whenever As'oka gave verbal orders concerning any donation, announcement or proclamation to be made or entrusted any urgent matters of state-business to the *Mahāmātras*, they were referred to the Council of Ministers which met to consider them independently of the king. While there is no indication that the Council's decision was binding on the king it was the duty of the ministers to instruct the subordinate officers in the Imperial Secretariat in the matter of codifying the king's orders. The Parishad was like a modern Executive Council which was an intermediate body between the king and the *Mahāmātras* and it saw that the written orders of the king were carried out by the different officials; while on the other hand they had the power to scrutinise his oral orders before they were executed and to suggest what course or action would meet what pressing contingencies of the *Mahāmātras* for the information and approval of the king, who was of course the final arbitor; and this method furnished a proper corrective to ministerial action. There is a view that the king in India is not the source of law but its supporter. Sacred law according to Manu and other legal authorities is derived from four sources, the Vedas, the Smṛtis, the practices of the pious and the opinions of the pious on doubtful points. The Government of the territory is dealt with in section four and the constitution in section five. As'oka's was a unitary form of Government inasmuch as all the powers of the state were centralised in the king and his Council of Ministers and all state policy emanated from the capital, Pāṭalīputra (R. E. V.). Every state like that of As'oka has to ensure its own safety, increase its efficiency, prove its effectiveness and require the definition of its methods, principles and policy through the sanction of Daṇḍanīti which is presupposed by As'oka's inscriptions (S. R. E. I.). As'oka himself as an enlightened ruler and political thinker has clearly defined them. His method of administration was enunciated as well as

adopted by him as a definite method of administration. His definite instruction to his officers was avoiding these two extremes, namely, that of acting under the influence of such immoral propensities as malignity, irascibility, cruelty and oppressiveness on the one side and non-application, indolence and weariness for exertion on the other and to fulfil the means.

As'oka's age was pre-eminently dominated by the s'raddhā or active form of faith. Accordingly, the guiding principle of all human actions was *Apramāda* of which *Uṭṭhāna* (alertness), *Udyama* (energetic effort), *Utsāha* (ardour), and *Parākrama* (strenuous exertion) were various synonyms or connotations. On Military strength and war policy we have to depend on the Greek accounts and some references in the Buddhist chronicles. As'oka's clear declaration of his preference of the method of extending his suzerainty or sphere of influence without recourse to arms as against the policy of force and violence which succeeded in Kaḷinga. Particularly conscious of his superior strength in general state-policy, however noble, lofty and idealistic As'oka's *Dhamma-vijaya* might be, in actual practice and as circumstances needed, was a diplomatic art from the point of view of a superior power which could not altogether be dispensed with. In a conquest possible indeed by the force of arms let each party in war like to practise forbearance and light punishment and think of that conquest only which is the conquest by piety, instead of a conquest by fighting.

The sources of revenue were *durga* (forts), *rāṣṭra* (country-parts), *khaṇi*, (mines), *setu*, (buildings and gardens), *vana* (forests), *vraja* (herds of cattle), *vanikapatha* (roads of traffic). In Chapter V the administration is considered. After referring to Administration, Personal and Public Life and Dharma in Chapters V, VI and VII, in the succeeding Chapter Dr. Barua discusses *Dharma Vijaya* and in Chapter IX As'oka's place in history.

Message of As'oka

As'oka's messages may be summed up thus : (1) Doing good-work is difficult. He who does it first, does a difficult thing. (2) There is no greater duty than doing good to the whole world. (3) Notwithstanding his extensive charity, he who hath not

self-control, purity of sentiment, gratitude and strong devotion, is very low. (4) There is no such gift as that of the *Dharma*, no such association as that through the *Dharma*, no such distribution as that of the *Dharma*, and no such connection as that through the *Dharma*. (5) May there be the growth of all sects in matters essential. (6) That indeed is to be considered the best of conquests which is a conquest by piety.

Professor Bhandarkar established that the inscriptions of As'oka served as real landmarks of Indian history by a careful, analytical and thorough treatment. Since V. A. Smith's monograph on As'oka considerable material has been collected and what was available to V. A. Smith has also been revised, re-written and re-presented here. We wish a revised monograph on Aso'ka will soon be furnished. In his inscriptions As'oka is really concerned to render an easily intelligible and illustrative account of his notable acts of piety and clearly to set forth the circumstances and the nature of reflections that caused a change of heart and brought about a turning point in his life and kingly career, and As'oka inclucated and promulgated the principles of piety or duty with a view to see that these were widely appreciated and acted upon. In this scheme, persons, peoples, kings, princes officers, places, countries, rocks, pillars, caves, means, methods and the rest came in just by the way.

As'oka helped the spread of the ideals of Buddhism over the vast stretch of the country north, east, south and west and this light which shone undimmed for several centuries was put out by the repeated attacks from Hindu scholars and by the teachings of the great Śaṅkaracārya, one of the greatest thinkers the country has ever produced. But Buddhism has continued to shine across the seas for two thousand years all over Asia.

AFTER AS'OKA

Some at least of As'oka's scribes were persons whose habitual script was Kharoshṭhī and a few of his artists were those who were still carrying on the tradition of the architecture of Persipolis. Chandragupta and As'oka of the Mauyran dynasty who could create a glorious history for themselves and their country did not

need credentials based upon royal lineage. Regarding As'oka's successors we have to infer from the light obtained from the ancient Indian inscriptions that As'oka was succeeded by his younger son by his second wife Kāluvāki called Tīvala. One of his sons was the Viceroy at Suvarṇagiri in the twenty-sixth regnal year of As'oka and in the thirty-second year of his reign we hear of three Kumāra Viceroys stationed at Tosali, Ujeni and Takasilā. After As'oka's death when his strong hand was withdrawn his four Viceroys asserted independence, parcelling out his empire into as many as four or more separate principalities.

DHARMAVIJAYA

As'oka welcomed the lofty teachings of the Buddha and openly accepted the Saddharma as his religion as a matter of choice, and out of his profound conviction as to its intrinsic merit rather than its underlying principles and spirit which were also found accidentally to be in harmony with his own perception as to the nature of human good and his own original vision as to the nature and course of human progress. The aggressive war against Kaḷinga followed by death and destruction and maiming of limbs and by the deportation or captivity of several persons caused so much pain to As'oka as an injury caused to culture and a set-back to the course of human progress and made him feel more keenly for the consequential human suffering. Hence this military monarch abandoned warfare after victory, and furnishes a unique example in history. As'oka did for the religion of the Buddha what Darius the Great or Xeres had done for that of the Avesta and St. Paul did for that of Jesus Christ. He raised Buddhism from the position of a local faith to the status of a world-religion. He made selections out of the known corpus of Buddha's words and presented the principles of Dharma on his own authority. He assumed the role of the founder of a socio-moral order with piety as its basis and the attainment of the grand heaven as its *summum bonum*. The elevation of humanity, the increase of the happiness of man in his present existence and the possession of heavenly joy were the common aims of the religions advocated by these selections. The extension of the sphere of As'oka's political and moral influence implied the widening of the

range of the civilising influence of Buddhism beyond the territorial limits of India proper. Buddhism also was profited by assimilating the elements of the Pagan religion of the Greeks and succeeded in weaning the peoples and races from the fold of Zorostrianism, primitive Saivism, the worship of the Sun and Moon gods, the worship of Vais'ravaṇa Kubera and sundry nature worship. As'oka raised the great memorable spots which were associated with the life and career of the Buddha and with the tradition of his noted disciples to highest importance. The four places of special importance were those where took place Buddha's advent, of his enlightenment, of his first sermon and of his great decease. He raised the language of the then known words of the Buddha to the status of a *lingua franca* of India. He rendered another distinctive service to the *Saddharma* by ensuring the unity and solidarity of the Sanga.

Religious Toleration

India needed a common religion to build up her national life on a solid foundation of the human heart and virtue and she got it in Buddhism, the religion of Sākhyamuni which As'oka clearly perceived and emphasised. The lofty message of the *Dharma* which he sought to convey to all the people within his vast empire through his *dhutas* laid stress on what Bhandarkar called the dynamic of conduct and did not involve any question of theology or any subtle and cantankerous point of metaphysics. The scheme of toleration offered, insisted on frequent meetings of the exponents of different faiths for a frank and free discussion and interchange of thoughts and ideas and aimed at the growth of all men of religion in the essence thereof emulated, in his wake, several centuries later by emperor Akbar.

As'oka—Empire Builder

As'oka was, perhaps, the greatest emperor the world has ever seen. He was a great Nation-builder. He had a large expansive territory and an independant government with common customs and traditions. He gave a general incentive to the development of various national scripts including both the Kharoṣṭhī and the Brāhmī alphabets and showed and suggested

the way of recording official documents and literary works and traditions on durable and handy materials. The common script in Brāhmī was used to develop Indian National life and the great Indian nationality. He provided a common *lingua franca*, the language of the cultural heritage of India. He was able to create a cultural atmosphere throughout for the appreciation of different forms of the Indo-Āryan speech. The Indian merchants speaking different dialects and the Kṣatriya princes and tribes who migrated to and founded territories in different parts of the country were no less instrumental in gradually widening the domain of the dialect or conversational forms of the Indo-Āryan speech.

The accident of the presence on the throne at the particular juncture in history of a man who was designed by nature to fill the chair of an abbot, put back events not by centuries but by milleniums. The Magadhan successors of As'oka had neither the strength nor, perhaps, the will to arrest the process of disruption. The martial ardour of the Imperial Magadha had vanished with the last cries of agony uttered on the battlefield of Kaḷinga. As'oka had given up the aggressive militarism of his forefathers and had evolved a policy of *Dhamma-vijaya* which must have seriously impaired the military efficiency of his empire. He called upon his sons, grandsons and even great-grandsons to eschew new conquests, avoid the shedding of blood and take pleasure in patience and gentleness. So Bhandarkar, Jayaswal and Raychaudri all hold As'oka responsible like Adam of the Garden of Eden, for the trials and tribulations and decadence and downfall of his descendants and successors, that is in short the whole of Indian posterity. Dr. Barua thinks it wrong to blame As'oka for the weakness of his successors nor is it a fact that As'oka's missionary zeal made the Hindu people who were already spiritual infinitely more spiritual as some others say. Nilakanṭha S'āstri supports this view when he says "it seems pardonable to feel that his failures were worth more to humanity than the success of many others."

It is futile to blame As'oka for our present suffering. In all probability the vast conquest looking for its support on piety

and righteousness would not last long. The empire of Akbar and Shahajhan also collapsed and came to dismemberment by the *Jehad* of Aurangazeb.

Conquest is more easy than consolidation. Consolidation requires tact, patience, military strength and capacity for organisation, loyal and willing service and a contented people. Looking forward and not backward, we find that England shed the blood of her youth and many of her sons for the consolidation of her Indian Empire but to what ultimate end ! for the freedom of India herself and not for the aggrandisement of England. So the As'okan message of piety and of love has rightly found an expression in the political life of India.

The civilisation of India has grown upon its own roots and with a character of its own, in a country where swarmed thousands of comparatively pacific little village republics and whose history for many, many centuries had been happier, less fierce and more dream like than that of any other country in history. If the story of mankind be the development of the idea of a universal righteousness and of a human commonweal spreading out from the minds of rare and exceptional persons and peoples where they first originated into the general consciousness of the race, giving a new spirit and a new direction to human affairs, of the typical exponents of such an idea may be mentioned Gautama, the Buddha. While philosophy is a doctrine of power over self and the material world, truth is the father of all in every age, in every clime and adored alike by saint, savage and sage. Gautama, oppressed by a sense of disease and mortality, the insecurity and the unsatisfactoriness of all happiness, turned away from his new born baby and his wife, divested himself of all worldly entanglements and believed that power and knowledge might be obtained by extreme ascetism, fasting, sleeplessness and self-torment. Amidst his wanderings he obtained a sense of mental clarity under the Bo-Tree. If man overcomes the desire to gratify the senses, for personal immortality and for prosperity, he reaches *nirvāṇa*, the higher wisdom. There is no social order, no security, no peace or happiness, no righteous leadership, unless men lose themselves in what is greater than themselves. Hence the noble Āryan Eight Fold Path, primarily a religion of conduct.

More men cherish the memory of Aśoka today than have heard the names of Constantine or Charlemagne or Augustus or Napoleon.

The message of Aśoka has its parallel, if any, in the history of the world, in the glory of *ahimsa* and of truth, given to us as a parting inheritance by the Father of our Indian Nation, Mahatma Gandhi.

S. S.

Asoka—Emperor of India. By Hilda Seligman. Published by Messrs. Arthur Probsthain, 41, Great Russell Street, London. W. C. 1. Price 2sh.

THIS small brochure on As'oka, the Emperor of India, being an appreciation by Hilda Seligman published by Messrs. Arthur Probsthain forms an excellent introduction and affords a bird's eye-view of the greatest Emperor the world has ever seen. On the cover is found the Capital of the As'okan Pillar at Sārnāth with the As'okan wheel, the Indian humped bull and the lions which are portrayed on the Indian National Symbol. The proceedings from the sale of this book will go to The Skippo Fund for providing mobile health vans for the isolated villages of India in memory of As'oka, the Great Emperor of India, and of Akbar another remarkable Emperor of India. As will be found in the sequel, at a time when the Parthians and the Bactrians were on the march and Pyrrhus had just died, and Hannibal and Scipio were in the ascendant in a world resounding with war drums, As'oka had the courage to disarm his troops and rule by moral force alone. As'oka's grandfather began his life amongst the shepherds of the hills but As'oka was destined to rule as a monarch who brought for the first time India under one umbrella.

As'oka was born in 304 B.C. and almost from his boyhood spent several hours of the day with the sages listening to tales of old. Subsequently he learnt to recite the Vedas and got the explanation of the wisdom of the former kings like Janaka. At seventeen

he went to the relief of his brother Sumana, Viceroy of Taxila, handled successfully the revolt and became Viceroy of that place. Taxila was well-known for an atmosphere of complete tolerance to all schools of thought. Dionysius of Greece is said to have visited Taxila and come into contact with As'oka. At Ujjaini a port on the Indian Ocean he gave attention to commerce. As'oka lived a life of luxury in the early part of his reign but after the war with Kaḷinga he changed his life. His moral values began to change and humanitarian ideals began to form in his mind.

His autobiography stands engraven on pillars and rocks throughout India and shows how without arms he conquered the world by winning the hearts and minds of men. His commands were obeyed as far away as the Hindu Kush and the Bay of Bengal and from Kotan to Mysore. There was no need for his neighbours to be afraid of him for they could trust him as they would receive happiness and not sorrow. Today this recognition of moral obligations not only to human beings but to animals as well come with a clarion call to our ears, exhorting us to tolerance and to work for the welfare of all.

S. S.

Hinduism Outside India. By Swami Jagadiswarananda. Published by Sri Ramakrishna Ashram, Rajkot, Kathiawar. Price. Rs. 2-8-0.

THIS is a collection of articles on the spread of Hinduism outside India published in various journals between 1932 and 1946 by the author in respect of Ceylon, Burma, Siam, Cambodia, Indo-China, Java and Bali, Malaya and the two Americas. The addition of an article by Dr. D. N. Roy in respect of "Hinduism in the Phillipines" (re-published from the "Prabuddha Bharata" of 1934) and on "Hindu Culture in Greater India" by Dr. S. K. Chatterjee and on "Hinduism Abroad" by Swami Gambhirananda (from the "Prabuddha Bharata" of 1944) gives a comprehensive scope to the collection: while an account of the work of the Sri Ramakrishna

Mission in the United States of America ever since Svami Vivekananda took the audience by storm, as it were, in the Parliament of Religions in 1893, brings the spread of Hindu Culture abroad up-to-date.

The collection is a timely reminder alike of India's religious genius and her cultural penetration in the millenium of her freedom, and is a pointer to her future mission as a free country. This mission of peace has been proclaimed in no uncertain voice by India's first Premier, Pandit Jawaharlal Nehru, in his message on the eve of freedom. Svami Vivekananda had proclaimed this over half a century earlier in the words "We, of all nations of the world have never been a conquering race, and that blessing is on our head, and therefore we live." "Ideas after ideas have marched out from her but every word has been spoken with a blessing behind it and peace before it." Therefore General Smuts has remarked naturally enough, "We are not afraid of the people of India but we are afraid of her culture." And it is only in this light that we can understand and appreciate the spread of Indian Culture beyond her borders in the millenium prior to the fifteenth century A.D.

Sumatra bears evidence of Indian Culture since the second century B.C. Java, Cambodia and Bali from the first century A.D. Malaya since the second century A.D. and Borneo from the fourth century A.D. The Phillipines, Mexico and South America have relics of Indian influence from the early centuries of the Christian Era. Though Burma, Ceylon and South East Asia bear evidence also of dynasties of rulers associated with Āndhra and Tamil rulers in the Kaḷinga, Pallava, Cōḷa and Pāṇḍya eras, there is no certain evidence of any military conquest by Indian rulers. The balance of evidence is in favour of cultural penetration, as mentioned by Swami Vivekananda. So long as India was free, Indian Culture had elements of growth in it and the vitalising currents flowed abroad with the traders, scholars and priests accompanying them. But with the appearance of Muhammadan domination and even more with that of European nations, Indian

Culture concentrated on schemes and formulæ for self-preservation at home, and had no vitalising energy for expansion abroad.

In some articles in the collection, the modern settlements of Indian traders and labourers abroad are placed on a par with the colonies of the olden days; but they hardly bear any comparison, for the recent settlements have suffered from the inferior political status of the mother country.

Hinduism was never a proselytizing religion, and we do not see any warrant for the assertion by Dr. R. C. Majumdar in his introduction that it was so in the past. Nor can we accept the statement by him that it has any "re-vitalised missionary spirit" now, in the sense in which the term is usually used "converting the heathen." Nor do we find any evidence for the author's statement "one dream of Svami Vivekananda's life was to make Hinduism proselytizing like Islam and Christianity," nor despair with the author "If Hinduism is to live in this age, it must be proselytizing." Svami Vivekananda, on the other hand says, "To the Hindu, the whole world of religions is only a travelling, a coming up of different men and women, through various conditions and circumstances, to the same goal." And he quotes Vyāsa "we find perfect men beyond the pale of our caste and creed," and S'rī Kṛṣṇa's declaration "I am in every religion as the thread through a string of pearls." Doubtless, he urges the spread of Vedāntic knowledge throughout the world, and in this connection quotes Aśōka and adds "Once more the world must be conquered by India. That is the dream of my life." This is quite different from turning Hinduism into a militant proselytizing creed. As the author himself admits elsewhere, "Svami Vivekananda says that universal differentia of Hinduism not only makes it tolerant but absorbent of every form of faith." And his master S'rī Rāmakrishna Paramahamsa declared "Let each man follow his own path. If he sincerely and ardently wishes to know God, peace be unto him. He will surely realise Him."

Dr. Chatterjee truly says "Hindu Civilization is broad-based on a spirit of harmony and inclusiveness which does not regard anything human as essentially alien or repugnant either to man or

to God." This "basic charity" and "assimilation and not suppression by an official type" was the keynote to the Hindu cultural expansion.

Her *Digvijaya* was the conquest of Truth and Law.........the *Dharma-vijaya*........the ideal of Emperor Aśoka.........the same which is embodied in the centre of renascent India's National Flag.........the *Dharma Chakra.*

A. V. R.

The Soul of India—By Motilal Das. Published by Shiva-Sahitya Kutir, Khalisphur. Khulana District. Price Rs. 2-0-0.

THIS is a reprint of several lectures and essays on the cultural glories of India. They are not, all of them, of uniform standard. But they breathe the same air of harmony and joy and are tuned to an international key of universal brotherhood and happiness. Here are a few extracts from the 167 pages, indicative of the author's main theme:

"India lives and there is wonderful unity, in her movement through the centuries of glory and sorrow. What is this power? This is essentially an attitude towards life......The steadfast faith in the transcendental source of life and humanity has been alike her power and weakness......The exaltation and conservation of spirit is not an abstract theory but has been a concrete reality with India......Her culture is no longer (1935) in full touch with complete life......Her lamp of life burns dim in her lone cottage...... So long as India was alive, the truths were learnt afresh by fresh experiences and they were adjusted with the times and environments.....The gospel of God-consciousness is India's own...... The weary world is in sore need of this magnetism of Indian thought......India has been the laboratory of the world in matters of religion. To this laboratory of religious experiences, humanity must come for light and guidance......The conception of a blessed life in a far-off world is a childish primitive idea and it cannot

satisfy us. The Vedānta conceives the spirit to be bliss and joy and says that we are one with this spirit......The cloud of darkness covered the sun-light and we suffer. Once the cloud passes, we are bathed in the effulgence of the bright sun......The Vedic conception of life in its development is the noblest idea ever thought of by man. Man is the immortal son of light......The life of spiritual realisation is not a life of inaction but of dynamic activity. It is life in harmony—it is life in blessedness......Buddha's gospel is a gospel of life—a life of love and service. His is the clarion call to duty......His noble Āryan eight-fold path would make this work-a-day life blessed and pure, leading to peace and enlightenment...... and to a life not of passive morality but of active charity......His is a religion of self-culture. It is a creed of self-development...... The greatness of the Hindu (ideal) was in the fact that it set an infinite value on men's souls......The life of complete goodness, the life of joy and peace cannot come but for sacrifice of our sordid, momentary and impulsive hankerings. Self-denial is the key to this noble ideal......The Indian mind is not satisfied with dogmas and creeds. It wants to feel and experience the reality in life...... Caitanya, by his trances and by his spiritual experiences, showed how the pure and unalloyed love of God may be made the fountain source of life......Rabindranath is the culmination of the Renaissance......The intense spirituality, the inexpressible melody and force of his poetry reveals to the world, the message of the age-long culture of India......With him we look upon life through a new angle of vision and slowly and steadily realise, litte by little, how a life without God is no life at all and the call of our sages of old to lead a godly life was the truest call."

India is on the threshold of a new life. She has taken her seat in the International Councils in her own right. She has a mission to fulfil. Her children must get ready and strong with their contribution to humanity.

A. V. R.

SANSKRIT

The Mahabharatha—The Sabhāparvan—Fascicule 14 (Critically edited by Franklin Edgerton. General Editor V. S. Sukthankar (1925-1943) and S. K. Belkalkar (Since April 1943). Published by the Bhandarkar Oriental Research Institute, Poona—4.

WITH Fascicule 14 before us, Professor F. Edgerton completes the Sabhāparvan of the Critical Edition of the Mahābhārata issued by the Bhandarkar Oriental Research Institute, Poona. This is the first issue in the series after the lamented demise of the talented late General Editor Dr. V. S. Sukthankar, and the first to be issued after Dr. S. K. Belvalkar took charge.

The Critical apparatus comprises the S'ārada Codex of the Kashmiri version and four manuscripts in Devanāgari allied to this version, one of each in the Nepali and Maithili versions, six of Bengali and eight of Devanāgari script versions other than Kashmiri, one Telugu, six Grantha and Malayalam script versions and the commentaries of Devabodha, Nīlakaṇṭha and Vādirāja. Three more copies of Maithili, four of Bengali, seven others of Devanāgari, three of Telugu (following Bengali and Devanāgari versions) one more of Grantha recension, have been utilised and included in the addenda. A second manuscript of the S'ārada script, Kashmiri version, was also secured too late for utilisation in the main critical apparatus but the collations of this are given in Appendix VI by the General Editor. The number of *slokas* attributed to the Sabhāparvana is 2511. The total of numbered stanzas in the reconstructed edition is 2390. The reconstructed text comes fairly close to the traditional length when, as the late Dr. Sukthankar believed, a sum of 32 syllables in taken as unit of measurement for a *sloka* and if the colophons, references and perhaps the captions of *adhyāyas* were meant to be included in the counting.

Professor Edgerton has an interesting observation about the date of the original. He says "I have been so fortunate as to discover one datum of prime importance for it bearing on the date

of this 'original' text. In 2-28-49 occurs, in my opinion as a certain part of the original, the name of the city of Rome; (See *J. A. O. S.* Vol. LVIII, *Pp.* 262 ff.). This must now be recognised as the oldest occurrence in India of the name of Rome, and the only known occurrence in Sanskrit of the name with its proper feminine gender, *Romā*. It justifies the inference that our text have been composed at any time before this city's name came to the ears of the Indians. This means surely not before the first century B. C. and very likely not until a century or two later." This requires further study before final acceptance. But we may be permitted to suggest here a comparison with the following passage from Srimad Vālmiki Rāmāyaṇa 1-55-3 (Page. 78 Madras Publishing House Edition) in speaking of the warrior races born out of Kāmadhenu in her resistance to Visvāmitra's forcible capture:

" योनिदेश च्च यवतः शकृद्देशा च्छाका स्तथा ।
रोमकपेषु च म्लेच्छा हारितः स किरातकाः ॥ "

This also occurs in all readings in the Bombay Critical Edition (1911) also. Does this indicate the knowledge of Romans at the time the Rāmāyaṇa text became settled ?

In the reconstruction of the text, Professor Edgerton follows in the main Dr. Sukthankar's general principles. He accepts "as original a reading or feature which is documentd uniformally by all manuscripts alike." "And that even when the result seems internally inconsistent. . . . To try to make the text consistent on such points would be to enter the realm of higher critisism." Secondly "when there was fluctuation, the choice fell . . . . upon a reading which is documented by the largest number of more or less independent recensions and which is supported by intrinsic probability"; but Professor Edgerton has adopted the principle of "serious fluctuation" instead of "fluctuation." Thirdly in respect of "passages, long or short, which are entirely missing, with no equivalent substitutes, in one or more recensions," he agrees with Sukthankar's procedure, and omits "every line that is missing in any recension as a whole (excepting only Nepali because of a single

manuscript). In other words, I believe that in general those are not 'omissions' in the recension that lacks them, but secondary insertions in those that contain them, even though those latter may be what we must regard as generally independent versions." The several manuscripts according to him show evidence of "extensive inter-relations and inter-influences attributable to the great popularity of oral recitation in India and to the characteristically Indian institution of pilgrimage on a large scale."

On the question of "the value of any attempt at reconstruction of the text," he believes that the reconstructed text of the Sabhāparvan "is to all Mahābhārata manuscripts now accessible to us approximately what the Alexandrian text of Homer is to the Homeric traditions since its time" and "that it is a text which once existed and from which all manuscripts of the work known to us are directly descended." In his practical work, Professor Edgerton has adopted three recensions, the Western, the Eastern and the Southern, against Dr. Sukthankar's two by splitting the Northern into two. The Western is represented by the Kashmiri version, while the Eastern comprises the Nepali, Maithili, the Bengali and the Devanāgari (including Nīlakaṇṭha) versions. In our view his procedure is amply justified. Applying the principles already indicated, he has separated 684 secondary insertions, of which 630 are given in the footnotes of the constituted text and 44 are given in Appendix I being mainly passages too long to be included in the footnotes and some being "found in single manuscript........ and of no special value for critical purposes." Among the 630 secondary insertions noticed in the footnotes two items deserves notice. Item 477 occurs in the Northern recension (East and West included) while 478 occurs in its place in the Southern recension. The context is Duryodhana's description of the tributes and presents given to Yudhistara at the *Rājasūya* sacrifice. The Northern one refers to Kṛṣṇa's tribute (?) of 14,000 elephants and to the intimate friendship of Kṛṣṇa and Arjuna, while the Southern recension does not refer to these. The account of Kṛṣṇa's tribute (?) is inconsistent with the concluding verse of *Adhyāya* (2·48·42) that Andhaka Vrishnis did not give any tribute because of friendship

nor Pānchālas because of marital alliance—a statement in respect of which all manuscripts agree.

Among the insertions included in Appendix I, items 31 and 32 are longer versions of 2·46·13 to 27 and 29 to 35 of the constituted text anticipated in some versions. Items 19 and 20 are common to all versions except Nepali, though 20 is an expanded version (29 lines instead of 14). It is not clear why the common lines have not been included in the constituted text. Similarly item 23 is found in all versions except Nepali. Ninteen of the others belong to the Southern recension. The longest one is Bhiṣma's defence of the honour done to Kṛṣṇa, an incarnation of Viṣṇu. (1610 lines). Next longer is Duryōdhana's plea with his father describing Arjuna's invincibility (276 lines) which is found only in Telugu and Grantha versions and not in Malayāḷam. These and others are validly excluded. Before concluding, we congratulate the Bhandarkar Oriental Research Institute on this valuable Fascicule of their monumental work.

A. V. R.

The Mahabharata.—Bhīṣmaparvan. Fascicules 15 and 16. For the first time Critically Edited by Vishnu S. Sukthankar (Aug. 1925 to Jan. 1943) S. K. Belvalkar (since April 1943). Published by The Bhandarkar Oriental Research Institute, Poona 4. Price Rs. 8 and Rs. 10 respectively.

DR. BELVALKAR deserves the congratulations and gratitude of all students of Sanskrit and Indology. He had been intimately connected with the working of the Mahābhārata Department of the Bhandarkar Oriental Research Institute from its inception and was invited to succeed the late Dr. Sukthankar as the General Editor of the Critical Edition in 1943. He had been entrusted with the editing of Bhīṣmaparvan in 1935 and had submitted the constituted text and critical apparatus in 1941. But before it could be published, he had to take over the responsibility of the General Editor as well. This is also the first volume to be set in type in the Institute's own composing rooms.

Special interest and importance attaches to this parvan as Bhagavad Gīta forms part of it. About 200 manuscripts have been consulted for the paravan, and hundreds of others in addition, for the Gita portion. The manuscripts included in the critical apparatus are 23 of the northern recension and 11 of the southern; besides two, each, of the north and south for supplementary notes. Five commentaries, two epitomes, the Javanese, Telugu and Persian translations have also been referred to for critical purposes. The additional apparatus for the Gīta include 6 S'ārada manuscripts, one manuscript each of Kashmiri and Nepali, and 12 commentaries, besides 3 northern manuscripts of Gītāsāra. A select bibliography of 54 works useful for a critical examination of the text of the Gita is also given in the critical notes (Pages, 769 to 771).

Dr. Belvalkar is amply justified in his conclusions firstly that "so far as the present parvan is concerned, the main recensions are only two, and not three, as was assumed for the Sabhā-paravan" and secondly—this is the more important finding for which he has devoted the greatest thought and discussion in the critical notes and introduction—"As far as the text of the Bhagavad Gīta is concerned, we have in the evolution of the S'ārada and Kashmiri text-tradition, to reverse our judgment and procedure and treat the textual variants in the S'K source as late and secondary." "As S'aṅkara's date generally accepted is A.D. 788-820, his testimony for the text of the Bhagavada Gīta is earlier than that of any other manuscript or commentator .... For all (except the first 57 stanzas) he offers a word for word explanation which enables us to determine exactly what the text before him was ... what is more to the point, T. G. M. B. and practically all versions except S'K and a few composite manuscripts of the D group have, in the main, accepted the S'aṅkara text of the Bhagavad Gīta." This is supported by his masterly critical examination of the Kashmiri recension of the Gita (Pages LXXVIII to LXXXIV of the Introduction) and the exhaustive scrutiny of the Old-Javanese version (Pages LXXXV to CII of the Introduction).

A. V. R.

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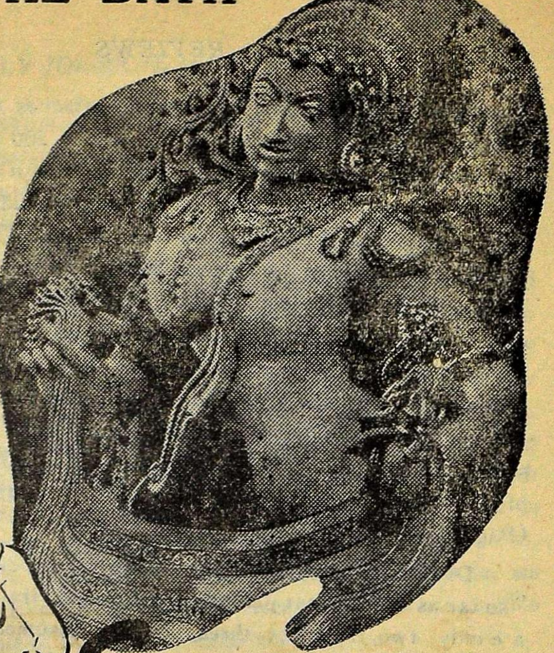

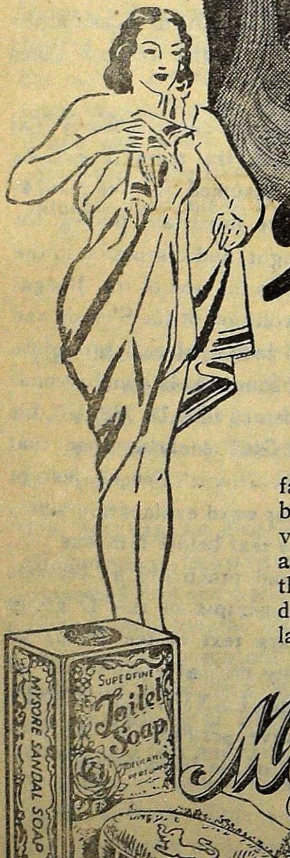

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సవాల్ - జవాబ్

పీఠిక

ఈస్టిండియా కంపెని దొరతనపువారు 1801 సంవత్సరం జూలై నెల 31 తేదిన, కర్నాటక సామ్రాజ్యాధిపత్యమును వహించిరి. హిందూ దేవస్థానములు సహా వారి పాలనక్రిందట వచ్చినవి. ప్రస్తుతపు చిత్తూరు, ఉత్తరార్కాడు జిల్లాలును, నెల్లూరు జిల్లాలోని కొంత భాగమును జేర్చి "పశ్చిమ పాళెపు" జిల్లాగా నేర్పరచి, యీ జిల్లాకు మిష్టర్ స్ట్రాటన్ గారిని కలెక్టరుగా నియమించిరి. వీరు తమ అములులోని దేవస్థానమైన, తిరుమల తిరుపతి దేవస్థానమందు జరిగే పూజలు, ఉత్సవములు, స్థళపురాణము, కానుకలు, మాన్యములు వగైరా ముఖ్యాంశములు తెలియగలందులకై, పై దేవస్థానపు కార్యనిర్వాహకులయిన స్థానికులకు కొన్ని ప్రశ్నలు పంపిరి. వారు వాటికి బదుళ్ళు ఇచ్చిరి. పై ప్రశ్నోత్తరములను 'సవాల్ జవాబ్' పట్టి అని వాడుదురు. ఈ రికార్డే యిప్పటికిని దేవస్థాన ఆచారమర్యాదలకు ముఖ్యమైన ఆధారము. న్యాయస్థానములందు కూడా సవాల్ జవాబ్ పట్టికి గౌరవమెందు. తిరుపతి చరిత్రమున కిదొక ముఖ్యమైన ఆధార గ్రంథము. ఈ సవాల్ జబాబు పట్టి పూర్తిగా మాకింకను దొరకలేదు. ఇందులో స్థళపురాణ భాగము మాత్రము మా మిత్రులయిన డబీరు. కల్యాణరావుగారు మాకొసంగిరి. వారికి మా మనఃపూర్వక వందనములు. ఈ ప్రశ్నోత్తరములలో ౧ మొదలు ౧౨ వరకు పై వ్రాత ప్రతిలో శిథిలమై యుండినందున రూఢియైన యితర ఆధారములను బట్టి సవరించి వ్రాయబడినది.

సవాల్ - జవాబ్

౧వ ప్రశ్న

శ్రీవారు ఇచ్చటికి విచ్చేసి యెన్ని యుగంబులయినవి?

ఈ ౧వ ప్రశ్నకు వుత్తరము

శ్రీవారు యీ కలియుగమునకు ముందు ౨౮ వ కలియుగములో బ్రహ్మాది దేవతలకు, ఋషులకు, అనేక రాజులకును ప్రత్యక్షమైరి. ఈ సంగతి వామన పురాణము ౪౩వ అధ్యాయములో చెప్పబడివున్నది.

౨వ ప్రశ్న

అప్పుడు ప్రత్యక్షమైనదిగాక ఇదివరకును నిరంతరమును సకల జనులకును బ్రత్యక్షముగ నుండుటకు గారణమేమి?

ఈ ౨వ ప్రశ్నకు వుత్తరము

బ్రహ్మాది దేవతలకు బ్రత్యక్షమయినప్పుడు వార్లు కలి యుగమునందు మానవులు తపస్సు చేయుటకుగాని భక్తి చేయుటకు గాని శక్తులుకారు. గాన మాకు దర్శనమును కృపచేశినట్లు సకల జనులకును సేవ సాయించుచు నుండవలయునని ప్రార్థించినందున యిప్పటికిని అందరికిని దర్శనమిచ్చుచున్నారు. యీ సంగతి బ్రహ్మాండ పురాణము ౨వ అధ్యాయములోను, ఇంకను బహు పురాణములయందును జెప్పబడియున్నది.

౩వ ప్రశ్న

తిరుమల, తిరుపతి, శేషాచలమను పేళ్ళు గలిగిన పర్వత మనగా నేది?

ఈ 3వ ప్రశ్నకు వుత్తరము

పంచాశత్కోటి విస్తీర్ణమైన యీ భూ భాగము మధ్య భాగముననుండు మహామేరువను పేరు గలదియును, బంగారు మయమయినదియుననగు పర్వతరాజముయొక్క శిఖరములో నొక శిఖరము శేషాచలమనియు, మేరువు పుత్రుడనియు జెప్పబడును. ఈ వృత్తాంతము మహాపురాణమయిన వామన పురాణము ౨౬ వ అధ్యాయములో చెప్పబడివున్నది.

౪వ ప్రశ్న

ఈ శేషాచలమనే పర్వతమును మహామేరువునుండి ఎవరిచే యే కారణమునుబట్టి తేబడినది?

ఈ ౪వ ప్రశ్నకు వుత్తరము

అనేక యుగములకు ముందు శ్రీ వైకుంఠములో శ్రీవారి సన్నిధిలో ఆదిశేషునికిన్ని వాయువునకున్నూ తమ తమ బలము లధికములని ఇరువరికిన్ని వివాదం పడి బలాబల పరీక్ష జరుగను శపథములు చేశికొనిరి. ఆ సమయమందు ఆదిశేషుడు తన సహస్ర ఫణములను విచ్చి యొక మేరుశిఖరమును ఆక్రమించి పట్టువదలక సన్నాహముతోనుండెను. అంతట వాయువు నీ పడగలతో శిఖరము నెగజిమ్మెదనని మహాప్రళయ కాలమందువలె వీవగా నప్పుడు లోకములు తల్లడిల్లి నిలువలేకపోయెను. అట్టి సమయములో ఇంద్రాది దేవతలు వచ్చి పరమసాత్వికాగ్రేసురులగు శ్రీ ఆనందాళ్వానుని బహు విధముల కొనియాడి మూర్ఖుడయిన వాయువునకు గెలుపు వచ్చునట్లు నొక ఫణమునుమాత్రము వదలించుమని వేడి కొనిరి. ఆ ప్రకారము శేషులు వదలగా నాపర్వత శిఖరము విరిగి

వాయువేగమునవచ్చి యీ ప్రదేశమున చేరినది. ఈ వృత్తాంతము బ్రహ్మాండ పురాణము ప్రథమాధ్యాయమున చెప్పబడినది.

౫వ ప్రశ్న

ఈ పర్వతము దక్షిణోత్తరములు, పూర్వాపరములు ఎన్ని ఆమడలున్నవి ?

ఈ ౫వ ప్రశ్నకు వుత్తరము

ఈ పర్వతము పూర్వాపరములు ఏబదియామడలు, దక్షిణోత్తరములు ఏనూరామడలున్నట్లు బ్రహ్మాండ పురాణములో నున్నది.

౬వ ప్రశ్న

ఈ పర్వతమునకు శేషాచలమని పేరు వచ్చుటకు కారణమేమి ?

ఈ ౬వ ప్రశ్నకు వుత్తరము

శ్రీవారి స్థలమున విహరింప దివ్యచిత్తముందు దలచి శ్రీ శేషునిచట పర్వతాకారముగ నుండునట్లానతిచ్చిరి. గనుక ఆ ఆదిశేషులే యీ పర్వతమనియు అందుచేతనే శేషాచలమని చెప్పుచున్నారు. ఈ వృత్తాంతము బ్రహ్మాండ పురాణము 3వ అధ్యాయమున చెప్పబడివున్నది.

౭వ ప్రశ్న ||

ఈ పర్వతమునకు వేంకటాచలమను పేరు రావలసిన కారణమేమి ?

ఈ ౭వ ప్రశ్నకు వుత్తరము

చండాలస్త్రీల సంసర్గము మొదలయిన మహాపాతకములు గల ఒక బ్రాహ్మణుడు, బ్రహ్మఋషియైన వశిష్టుల యుపదేశము

చేత నీ పర్వతమునకు యాత్రార్థియై వచ్చి పర్వతముమీద నెక్కిన తోడనే దేవతలును ఋషులును మనుష్యసామాన్యులును చూచు చుండ నా బ్రాహ్మణుని దేహము బురుసు కాలినట్లు భగ్గున వెలిగి అతని పాపము భస్మమయి యతని దేహమునకు నేమి యపాయ మును లేక మునుపటికంటే మహా తేజముతో మిగుల ప్రకాశమాను డాయెను. అట్టి విచిత్రమునుజూచి దేవతలు ఋషులును సకల పాపములును దహించునను నభిప్రాయము ననుసరించియుండునట్లు వెంకటాద్రియను పేరును వాడనారంభించిరి. ఈ సంగతి వరాహ పురాణము ప్రథమాధ్యాయమునందును చెప్పబడివున్నది.

౭ వ ప్రశ్న

ఈ పర్వతమునకు నేయే కారణములబట్టి యేయే నామ ములు వచ్చినవి?

ఈ ౭ వ ప్రశ్నకు వుత్తరము

౧. శేషాచలము, ౨. వెంకటాచలము, ౩. నారాయణాద్రి, ౪. వృషభాద్రి, ౫. వృషాద్రి, ౬. గరుడాద్రి, ౭. సింహాద్రి, ౮. అంజనాద్రి, ౯. సువర్ణాద్రి యని, ఇవి గాక ఇంకను బహునామ ములు బ్రహ్మపురాణమునను, బ్రహ్మాండ పురాణము ౪, ౫ వ అధ్యాయములయందును చెప్పబడివున్నది.

ఈ నామధేయములు వచ్చుటకు కారణములు

<u>నారాయణాద్రి</u> యనుటకు నారాయణుడను వృద్ధబ్రాహ్మ ణుడు దారిద్ర్యము, వార్థిక్యము పెనుగొనిన యా దుఃఖమును అనభవించలేక ఈ పర్వతము నెక్కి దుమికి ప్రాణత్యాగము చేయ దలంచి పర్వతమెక్కినంత మాత్రముననే యీ శ్రీవారు ప్రత్యక్షు

మైరి. అంతట నావిప్రుడు బహు విధముల ప్రార్థించి తనకు వయస్సును, అఖండైశ్వర్యమును, తన పేరీపర్వమునకు నిలుపను వరములు వేడి, వేడినట్లే వరములను బొందెను. ఈ సంగతి బ్రహ్మాండ పురాణము 3వ అధ్యాయమున జెప్పబడియున్నది.

శ్రీవారీపర్వతమున వృషభాసుర సంహారము చేసినప్పుడు వాడడిగిన వరము చొప్పున వృషభాద్రి యను పేరు కలిగెను. ఈ విషయము బ్రహ్మాండ పురాణము ౪వ అధ్యాయమున చెప్ప బడివున్నది.

ఈ పర్వతము మీదనే అనేక తీర్థములున్నందున వృషాద్రి యను పేరు కలిగినది.

శ్రీ వైకుంఠమునుండి శ్రీవారికి క్రీడార్థము గరుత్మంతునిచే దేబడినది. గనుక గరుడాద్రి యనుపేరు కలిగినది.

ఈ పర్వతము మధ్యభాగమున శ్రీ నృసింహులావిర్భించి నందున నృసింహాద్రి యను పేరు గలిగినది.

ఈ పర్వతముపైని శ్రీరామకార్య దురంధరులయిన యాంజ నేయులు అంజనాదేవికి కలిగినందున అంజనాద్రి యను పేరు కలిగినది. ఈ సంగతులన్ని బ్రహ్మాండ పురాణములో చెప్పబడి యున్నది.

౯వ ప్రశ్న

ఈ పర్వతమున నేయే నిమిత్తములచే నేయే పేళ్ళు కలిగిన ఏ తీర్థములున్నవి?

ఈ ౯వ ప్రశ్నకు వుత్తరము

(౧) కుమారధారా తీర్థము, (౨) తుంబూరుకోన తీర్థము, (3) కటాహ తీర్థము, (౪) ఆకాశగంగ తీర్థము, (౫) పాపవినాశన

తీర్థము, (౬) శేషతీర్థము, (౭) చక్రతీర్థము, (౮) పాండవ తీర్థము, (౯) స్వామిపుష్కరిణీ తీర్థము, (౧౦) గోగర్భ తీర్థము, (౧౧) భార ద్వాజ తీర్థము, (౧౨) వైకుంఠ తీర్థము, (౧౩) అస్తి తీర్థము, (౧౪) సనకాది తీర్థము, (౧౫) యుద్ధనిరస్తరసాయన తీర్థము, (౧౬) బ్రహ్మతీర్థము, (౧౭) విష్వక్సేన తీర్థము, (౧౮) ఇంద్ర తీర్థము, (౧౯) కపిలధారా తీర్థము, (౨౦) వజ్రతీర్థము, (౨౧) శంఖ చక్రాది పంచతీర్థము, (౨౨) ఆగ్నేయ తీర్థము, (౨౩) గారుడ తీర్థము, (౨౪) వామన తీర్థము, (౨౫) బ్రహ్మ క్షత్రియ వైశ్య శూద్ర తీర్థము. ఇవి మొదలుగాగల మూడున్నరకోటి తీర్థము లున్నవి అని పురాణములయందు చెప్పబడియున్నది.

పైన చెప్పబడిన తీర్థములలో కుమారధారా తీర్థ మహాత్మ్యము: ఈ తీర్థమున దేవాసుర సంహారముచేసిరి. ఆ సంహారముచే ప్రాప్తించిన పాపము లెక్కడికిపోయినను పరిహారము కానందున తమ తండ్రియగు పరమేశ్వరుడుప దేశించిన కుమారధారా తీర్థమందు స్నానము చేయగా నా షణ్ముఖునికి సకల పాపములును, ఆ బ్రహ్మహత్యయును విడిచిపోయెను. ఇదిగాక పూర్వము నారాయణుడను నొక వృద్ధ బ్రాహ్మణుడు తనకు సంభవించిన మహాదారిద్ర్యమును, వార్ధిక్యము నీదలేక మహావ్యసనముకలవాడై దేహమును విడవనెంచి ఈ శేషా చలమునకు రాగా శ్రీవారు ప్రత్యక్షమై యీ కుమారధారా తీర్థమున స్నానముచేయమని యానతిచ్చిరి. అతడట్లు చేయ, నవయౌవన సంప్రాప్తియు, విశేష ధనసంప్రాప్తి కలిగెను. ఈ విషయములు మార్కండేయ పురాణమున ౩, ౪, ౫వ అధ్యా యములందున్నవి.

తుంబూరుకోన తీర్థ మహాత్మ్యం

కొన్ని యుగములకుముందు తుంబురు, నారదులను దేవర్షులిరువరును విమానారూఢులై సంచరించుచుండిరి. అట్లుండ తుంబురుడు నరస్తుతి చేసినందున విమానముతో భూమిమీదబడిరి. తరువాత తుంబురుడు ఈ కోనలో తీర్థమునకువచ్చి స్నానము చేయగా దేవలోకమునకు యోగ్యత కలిగినది. విమానమునకు ఖేచరగమనము కలిగినది. అది మొదలుగా తుంబురుకోనయను ప్రసిద్ధినామము కలిగినది. ఈ సంగతులు గరుడపురాణము బ్రహ్మోత్తర పురాణము ౫౧ వ అధ్యాయములోనున్నది.

కటాహతీర్థ మహాత్మ్యం

కటాహ తీర్థమనగా నీ శేషాచలమందు శ్రీవారి కోవెలలో ప్రదక్షిణమునందుండు తొట్టితీర్థము. ఆ తొట్టితీర్థమున తీర్థపరిగ్రహము చేయుటచే సమస్త జనులకును యిష్టకార్యసిద్ధియు, అరిష్టనివర్తినగుట కాక బ్రహ్మ క్షత్రియ వైశ్య శూద్రులుగూడి యేకముగా తీసుకొన్నప్పటికిన్ని సంసర్గదోషము రానేరదు. ఈ తీర్థమహాత్మ్యము స్కాందపురాణము ౨౭ వ అధ్యాయములో చెప్పబడివున్నది.

ఆకాశ తీర్థ మహాత్మ్యము

ఈ శేషాచలమునందు శ్రీవారు బాణప్రయోగము చేసి భాగీరథీయనే ప్రసిద్ధమైన గంగానదిని తెప్పించిరి. ఆ తీర్థస్నానము చేయువారికి సమస్త పాప పరిహారమును ఇష్టకామ్యార్థసిద్ధియు కలదని బ్రహ్మాండపురాణము 3 వ అధ్యాయమున చెప్పబడియున్నది.

స్వామి పుష్కరిణీ మహాత్మ్యము

ఈ స్వామి పుష్కరిణీ మహాత్మ్యమును వ్రాయను, జెప్పను నెవరికిని నెన్నాళ్ళకును శక్యముకాదు. ధనుర్మాసమున శుక్ల పక్ష ద్వాదశియందు అరుణోదయమున గంగా, యమునా, కావేరి, గోదావరి, తుంగభద్ర, సరస్వతీ, ప్రభృతి సకల పుణ్యతీర్థములును, భౌమికమైన సమస్త తీర్థములు, సమస్త దేవతీర్థములు నీ స్వామి పుష్కరిణియందు జేరి స్నానము చేశి కృతార్థము జెందుచున్నవి. కాన నా కాలమున స్నానముచేయు మానవుల భాగ్యము నేమన నచ్చును. ఈ సంగతి వామన పురాణము 30వ అధ్యాయము నందున్నది.

పాపవినాశన తీర్థ ప్రభావము

ఈ తీర్థమును దర్శించిన మాత్రమున నెన్నాళ్ళకు దీరని యెన్ని విధములయిన పాపములును వదలును. స్నానము చేశినంత మాత్రమున మహాపుణ్యపద ప్రాప్తి కలుగును. ఈ విషయము బ్రహ్మాండ పురాణము 3వ అధ్యాయమున యున్నది.

రసాయనతీర్థ మహాత్మ్యము

ఈ తీర్థమున స్నానము చేశినవారలు శతవృద్ధులయినను యౌవనవంతులగుదురు. మరియు వారికి నెప్పటికిన్ని వార్ధిక్యము రానేరదు. అష్టసిద్ధులు, అష్టైశ్వర్యము అనేక గజబలములును గలుగులు. ఈ తీర్థమహాత్మ్యము స్కాందపురాణము 23వ అధ్యాయమున చెప్పబడియున్నది. ఇందుకు నిదర్శనముగా ౪౦౦ సంవత్సరములకు మునుపు ఒకానొక వృద్ధస్త్రీ శేషాచలమునకు తీర్థయాత్రకు వచ్చి కుమారాధారా తీర్థమునకు బోయి వచ్చునపుడు

మార్గమున దాహము మిక్కుటమయినందున నచటికి సమీపమున నున్న తీర్థమందు దాహపాత్రమును ముంచి తీర్థమునెత్తగా నా పాత్రము స్వర్ణమయమయ్యెను. అంత యాత్రాపరులందరచ్చెరు వంది మహాతీర్థమని యెంచి స్నానముచేయనుద్యుక్తులై పోవు నంతలో తీర్థమంతర్థానమయ్యెనని పెద్దలు చెప్పుదురు. దానినే రసాయన తీర్థమని వాడుచున్నారు.

కపిలధారతీర్థ మహాత్మ్యము

ఈ శేషాచలమునకు దక్షిణ భాగమందున్నది. ఆ కపిల తీర్థము సమీపమందు కపిల మహర్షి రుద్రులను గూర్చి తపస్సు చేయగా వారికి రుద్రుండు ప్రత్యక్షమై నిష్టమైన వరముల నిచ్చిరి. కపిల మహర్షి ఆ ప్రదేశమున శివలింగ ప్రతిష్ట చేసిరి. ఆ లింగ మునకు కపిలేశ్వరుడని పేరు. ఆ తీర్థమునకు నీ ఋషి తపస్సు చేసిన పేరు కలిగెను. ఆ తీర్థమునకు బశ్చిమమందు నృసింహ స్వామి వేంచేశియున్నారు. వారి సన్నిధియందొక బిలమున్నది. ఆ బిలముగుండా తొండమాను చక్రవర్తి ప్రతిదినమును వెళ్ళి శ్రీవారిని సేవించి వెడలుచుండిరి. ఆ బిలమిప్పటికిని కనపడు చున్నది. ఆ కపిల లింగమును నిప్పటికిని కపిలేశ్వరుడను చున్నారు. ఈ కపిలతీర్థ ప్రభావము బ్రహ్మాండ పురాణము ౭వ అధ్యాయమున వ్రాయబడియున్నది.

౧౦వ ప్రశ్న

ఈ పర్వతమందేయే ఋషులు తపస్సు చేసిరి?

ఈ ౧౦వ ప్రశ్నకు వుత్తరము

అనేక యుగంబులకు ముందు అయోధ్యాధిపతి దశరథ మహారాజుగారు స్వామి పుష్కరిణీ తీరముననుండు నశ్వత్థ

మూలంబున బుత్రకాంక్షులై తపంబు చేసిరనియు, కుమారధారా తీర్థమున కుమారస్వామి తపస్సు చేసిరనియు, అగస్త్యాది ఋషులు నీ శేషాచలముననే తపస్సుచేసి సిద్ధి సంకల్పులయిరనియు నీ సంగతులు మార్కండేయ పురాణము ౨వ అధ్యాయములోను, వరాహపురాణము ౪౩వ అధ్యాయములోను చెప్పబడియున్నది.

అట్లు తవస్సు చేసిన ఋషీశ్వరుల యాశ్రమములు శేషాచలమందెక్కడెక్కడున్నవి?

దశరథాదులు తపస్సు జేసిన స్వామి పుష్కరిణి తీరమున యుండిన యశ్వత్థమిప్పటికినున్నది.

అగస్త్యాశ్రమము శేషాచలమునకు పశ్చిమమునందుండు చంద్రగిరియను పర్వతశిఖరమునందున్నది.

సనక సనందనాదుల యాశ్రమములు శేషాచలమునకు నుత్తర భాగముననుండు పాపవినాశన తీర్థమునకు నరపరుగు దూరమున నున్నది. వశిష్ఠాది సప్త ఋషీశ్వరుల యాశ్రమములు శ్రీవారి సన్నిధికి ఈశాన్యమునందు నామడ దూరమున నున్నవి. ఇది గాక, అక్కడక్కడనేకంబులు ఋష్యాశ్రమంబులున్నవి.

౧౧వ ప్రశ్న

ఈ శేషాచలంబునకు సంబంధించిన పశుపక్షి మృగాదులకు తృణవృక్షలతా గుల్మాదులకును నితర స్థలములందు బుట్టిన వాటికిని విశేష భేదమేమి?

ఈ ౧౧వ ప్రశ్నకు వుత్తరము

ఈ శేషాచలమున బుట్టిన మనుష్య పశు పక్షి క్రిమి కీటకాదులు, తృణ వృక్ష లతా గుల్మాదులు, నీ క్షేత్రప్రభావముచే

ముక్తినిపొందును. మరియు ఈ క్షేత్రమందనేకులు పుణ్య పురుషులు, మహర్షులు, దేవతలు స్థావరజంగములుగా జన్మించి శ్రీముక్తిని శీఘ్రంబున జెందుదురని మార్కండేయ పురాణము ౪ వ అధ్యాయమునను, వరాహపురాణము ౮ వ అధ్యాయమునను, వామనపురాణము ౧౨ వ అధ్యాయమునను జెప్పబడియున్నది. కాన స్థలాంతరమున నుండు స్థావరజంగమములకంటే నీ మహా క్షేత్రంబుననుండునవి అత్యుత్తమమయినవి.

౧౨ వ ప్రశ్న

ఈ పర్వతమునందు యేయే ప్రదేశములయందు యేయే మూర్తులావిర్భవించిరి ?

ఈ ౧౨ వ ప్రశ్నకు వుత్తరము

ఈ శేషాచలమునందు శేషఫణామణి ప్రదేశమందు శ్రీ వేంకటేశ్వరులువారును, మధ్యభాగమగు నహోబిళమను ప్రదేశమున భక్త త్రాణమూర్తి అయిన నృసింహులున్ను, వుత్తర భాగమైన శ్రీశైలమందు రుద్రమూర్తి అయిన మహేశ్వరులున్ను, ఆవిర్భవించి సమస్తమయిన జనులకు దర్శనమాత్రం చాతనే, భక్తిముక్తులను కల్గచేస్తువున్నారు. ఈ వివరం బ్రహ్మాండ పురాణం ౨ వ అధ్యాయములోనున్ను, పద్మపురాణం ౨౮, ౨౯, ౩౦, ౩౧ వ అధ్యాయములోనున్నూ చెప్పబడివున్నది.

౧౩ వ ప్రశ్న

ఈ పర్వతమందు మ్లేచ్ఛ చండాలాదులు పోకూడదనే టందుకు కారణమేమి ?

ఈ ౧౩వ ప్రశ్నకు వుత్తరము

ఈ పర్వతము ఆదిశేష స్వరూపముగా, అనేక పురాణముల యందు చెప్పబడియున్నది. కాబట్టి అనేక మంది పెద్దలు, ఋషులు, మొదలయినవారు తమ పాదములతో, ఆరోహణ చాయకూడ దనిన్ని పర్వతదర్శనమాత్రం చేతనే, శ్రీవారి దర్శనఫలం కల దనిన్ని, యిచ్చట దిగువనే సమీపమందు, ఆశ్రమములేర్పరచు కొని, శ్రీవారిని ధ్యానం చేస్తూవుండిరి. అయితే అందరూ పర్వతా రోహణం చాయకూడదనేదికాదు, శ్రీవారికి నిత్య శేవలు మొద లయినవి జరిగించడమునకు పోవలసినవార్లు మహా పరిశుద్ధులై పోతూవన్తూ వుండవలసినది. యిట్లా జరుగుతూ రావడంలో మ్లేచ్ఛ చండాలాదులను యీ పర్వతారోహణం చాయకూడదని శ్రీవారి ఆజ్ఞ అయినట్లున్ను, ఆ యాజ్ఞవల్ల యల్లప్పటికి యీ ప్రకారం జరుగుతూ వున్నట్లున్ను, యెవరైనా తెలియకగాని, మూర్ఖం చాతగాని, ఆ మ్లేచ్ఛ చండాలాదులు ఆరోహణ చాయ పూనినంతట వారలకు నిదర్శనముగా, యేదో వక విఘ్నము సంభ వించినందువల్లనున్నూ, ఆ ప్రకారమే జరుగుతూ వున్నదని జగత్ప్రసిద్ధిగా పెద్దలు వాడుతున్నూ వున్నారు. మరిన్ని యిది వరకు జరుగుతున్ను వున్నది.

౧౪వ ప్రశ్న

యీ పర్వతమందు వాసము చేసేవార్లకు ఫాల్గుణ చైత్ర వైశాఖ జ్యేష్ఠ మాసములయందు గాలిచేత చలీజ్వరములు రావడ మునకు కారణమేమి?

ఈ ౧౪వ ప్రశ్నకు వుత్తరము

యీ పర్వతము ఆదిశేష రూపమైనది, గనుక ఆ ఆది

శేషువులు యీ మాసములయందున్ను, విషనిశ్వాసములు విడుస్తా వత్తురనిన్ని, పెద్దలు వాడుతువున్నారు, ఇదిగాక ఈ పర్వతమందు విష వృక్షలతాదులు వుండి అవి ఈ మాసములయందు చిగుర్లు, పుష్పములు, వీటిచాత వికశించి వుండగా వాటిపైనుంచి వచ్చిన గాలి తగిలినందువల్ల యిట్లా వుపాధులు కలుగుతున్నవనిన్ని కొందరు చెప్పుతున్నారు.

౧౪వ ప్రశ్న

ఈ పర్వతమందు యేయే నదులు బుట్టినవి, ఆయా నదుల యందు కలిగిన మహాత్త్మ్య మేమి, ఆ నదీతీరములయందు యేయే ఋషులు తపస్సు చేసూ యెచ్చటెచ్చట ఆశ్రమములు యేర్పరుచుకొని వుండిరి ?

ఈ ౧౪వ ప్రశ్నకు వుత్తరము

ఈ శేషాచలమందు సువర్ణముఖరీ అనే మహానది పుటినది, గంగానది ఈ రూపముగా పుట్టినదని స్కాందపురాణం ౨వ అధ్యాయములో చెప్పబడియున్నది. మరిన్ని ఈ శేషాచలము సువర్ణమయమైన మేరుశిఖరము గనుక, యిందువల్ల వుద్భవమయిన నది అయినందున సువర్ణముఖరీ అని పేరు కల్గినది. ఈ శేషాచలమునకు ౨ పరుగులు దూరంలో ఈ సువర్ణముఖరీ నది తీరమందు అగస్త్యాశ్రమం వున్నది. అగస్త్యులవారు అచ్చట రుద్రుణ్ని గురించి తపస్సుచేసి తమ నామధేయముచాత ఈశ్వర ప్రతిష్టచేసి, రుద్రుని దర్శనం చేసినారు. యిందుకు నిదర్శనము గయలో విష్ణు పాదంమీద పిండప్రదానం చాయగా, యే ప్రకారం వూర్ధ్వ లోకములు కల్గునో, ఆ ప్రకారం వూర్ధ్వలోకముల నిచ్చేటి రుద్ర పాదములు ఈ అగస్త్యాశ్రమమందు సువర్ణముఖరీ అనే నదీ

మధ్యభాగమందున్నది. ఇది పురాణ ప్రసిద్ధమయినది కాబట్టి సర్వోత్కృష్టమయినది. ఇదిగాక ఈ స్థలమునకు పూర్వ భాగమందు ౨ పరుగుల దూరమందు ఈ సువర్ణముఖరీ నదీతీరమందే పరాశర మహామునీశ్వరులువారి నామధేయంచాత ఈశ్వర ప్రతిష్ట చేసి, తపస్సుచే ఈశ్వరులను సాక్షాత్కరించినారు. అది పరాశరాశ్రమము, ఈ ఆశ్రమ సామీప్యమందు అనేక మంది యోగులు ఆశ్రమములు యేర్పరుచుకొని తపస్సు చేస్తూవుందురు. అందువల్ల ఆ గ్రామము యోగి మల్లాపురమని, ప్రసిద్ధిని చందినది. ఈ వివరము స్కాందమందేగాక, మార్కండేయ పురాణమందు ౨ వ అధ్యాయమందున్నూ చెప్పబడివున్నది. ఇదిన్నిగాక, ఇందుకు తూర్పు సమీపమందే ఈ శేషాచలమునకు దక్షిణం ౨ పరుగులు దూరంలో ఈ సువర్ణముఖరీ తీరమందే శ్రీ భాగవత పురాణ ప్రవర్తకులయిన, శ్రీ శుకమహా మునులవారు ఆశ్రమం యేర్పరచి శుకపురమనే నామధేయము కల్గచేసి బలరామ కృష్ణులను ప్రతిష్ట చేసి తపస్సు చేస్తువుండిరి. ఈ శుకపురమునే పామరులు తిరిచానూరు అనిన్ని, చిరతానూరు అనిన్ని చెప్పుతూవుండుటవల్ల ప్రసిద్ధమయినది. ఆ బలరామ శ్రీ కృష్ణమూర్తులు ఇప్పటికిన్ని అచ్చట ప్రత్యక్షముగా సమస్త జనులకున్ను ఇష్టసిద్ధులను సంపూర్ణముగా, కలుగజేయుచు లోకప్రసిద్ధముగా సులభ దర్శనమిస్తు వుండి వున్నారు.

౧౬ వ ప్రశ్న

మరిన్ని ఈ సువర్ణముఖరీ అనే నదీ తీరమందు యే సరస్సు వున్నది, అచ్చట యే దేవత ప్రతిష్ట చేయబడివున్నది?

ఈ ౧౬ వ ప్రశ్నకు వుత్తరము

ఈ సువర్ణముఖరీ తీరమందుండే శుకపురమనే తిరిచా

నూరు మధ్య భాగమందు వక పద్మ సరస్సు అనే సరస్సు వున్నది. ఈ సరస్సును పద్మసరస్సు అని చెప్పడానికి కారణమేమనగా, శ్రీవారు ఈ శేషాచలమందు ఆవిర్భవించి శ్రీ లక్ష్మి అమ్మవారి నిమిత్తం యిద్చట తపస్సు చేసినప్పుడు శ్రీవారు ఈ సరస్సును నిర్మాణం చేసి, ఆ సరస్సుయందు స్వర్గమందుండే బంగారు కమలములను వేసి, ఆ కమలములను రాత్రి పగులు వాడిపోకుండా ఆ సరస్సుకు ప్రాగ్భాగమందు సూర్యనారాయణమూర్తిని ప్రతిష్ఠ చేసి, తపస్సుచాత ఆ సరస్సులో మధ్య భాగమందుండే కమలమునందు శ్రీ లక్ష్మి అమ్మవారులను ప్రత్యేక్షీకరించినారు. అందువల్ల అదిమొదలు ఆ సరస్సు పద్మసరస్సు అని లోకమందు ప్రసిద్ధమైనది. శ్రీ అమ్మవారులు అచ్చట వుండే బలరామ శ్రీ కృష్ణ స్వామివారలకు సమీపంలో వుత్తరమందు ఈ సరస్సుకు సమీపంలో వుత్తరమందు ఈ సరస్సుకు ఆగ్నేయ భాగమందు ప్రతిష్ఠ చాయబడిరి. ఈ వివరం విశేషముగా ఇకమీద శ్రీవారియొక్క మహాత్మ్య ప్రశ్నోత్తరములయందు చప్పబడును.

౧౭వ ప్రశ్న

ఈ ప్రకారముగా, ఈ శేషాచలమందు ఆవిర్భవించి శ్రీ వెంకటేశ్వర స్వామివారులు ఈ శేషాచలము, ఈ సువర్ణముఖరీ అనే నది ఇది మొదలయిన వృత్తాంతము బహు యుగాంతరములకు ముందు జరిగినదిగా పురాణాదులలో చెప్పబడివున్నది గదా. ఇదివరకు పర్వతప్రభావము, నదీప్రభావము మొదలయినది చెప్పబడినది గాని, శ్రీ స్వామివారియొక్క మహాత్మ్యము విశేషముగా యేర్పడలేదు కాబట్టి అందును గురించి ప్రశ్నచాయడమేమనగా

శ్రీ వెంకటేశ్వరులు సమస్తమయిన దేవాదులలో యే మూర్తి విశేష ముగానుండును?

ఈ ౧౪ వ ప్రశ్నకు ఉత్తరము

ఈ శ్రీ వెంకటేశ్వరులనగా సమస్త దేవాదులకు ఆది దైవ మయిన శ్రీ మహావిష్ణుమూర్తిగా నుండును అని మార్కండేయ పురాణం, గరుడపురాణం, బ్రహ్మపురాణం, బ్రహ్మాండపురాణం, వరాహపురాణం, భూగోళవారాహం, పద్మపురాణం, వామన పురాణం, స్కాందం, భవిష్యోత్తరం, శ్రీ మహాభారతంలో హరి వంశమందలి హాశ్చర్యపర్వం ఇవి మొదలయిన అనేక పురాణా దులలో చెప్పబడివున్నది.

౧౫ వ ప్రశ్న

ఈ శ్రీ వెంకటేశ్వరులనే స్వామివారియొక్క స్వరూపము యెటువంటిది?

ఈ ౧౫ వ ప్రశ్నకు ఉత్తరము

ఈ శ్రీ వెంకటేశ్వర స్వామివార్లు, పరాత్పరమైన తేజో రూపులు. ఈ వివరమున్ను పైన చెప్పబడిన పురాణాదులలోనే వివరింపబడివున్నది.

౧౬ వ ప్రశ్న

ఈ శ్రీ వెంకటేశ్వర స్వామివార్లకు కాలభేదములలో, రూప భేదములేమైనా కల్గివుండునా?

ఈ ౧౬ వ ప్రశ్నకు ఉత్తరము

ఈ శ్రీ స్వామివార్లు స్వాభావికముగా, తేజోరూపిగా నుండును, మరిన్ని బ్రహ్మాదులకు ఆయా కాలములలో వారి వారి యొక్క తపోధ్యానాదులలో శంఖచక్రాదులు ధరించి వారి వారి

యిష్టానుసరణముగా, రూపములు ధరించి, వారి వారికి దర్శనమిస్తూ వుండడమున్ను, కల్గివుండును. ఇదిన్నీగాక మహామాయావి గనుక అనేకవిధ రూపములను ధరించి అనేక విధములుగా విహరిస్తున్న, అనేక రూపిగానున్ను ఏక రూపిగానున్ను వుందురు.

౨౦ వ ప్రశ్న

శ్రీ వెంకటేశ్వర స్వామివార్లు యెచ్చటనుంచి యిచ్చటికి వేంచేసినారు, వచ్చిన కారణమేమి, తమకు తామే ఆవిర్భవించినారా లేక వక హేతువచాత యిచ్చట యేర్పాటు కాబడినారా ?

ఈ ౨౦ వ ప్రశ్నకు వుత్తరము

ఈ శ్రీ వెంకటేశ్వర స్వామివార్లు పూర్వం ఈ బ్రహ్మాండమునకు అవతలవుండే వైకుంఠమును విడిచి, ఇచ్చట విహరించ తలచి బ్రహ్మాది సమస్తమయిన దేవతులు వశిష్టాది మహాఋషులు, సమస్త జనులు వీ॥గు మొదలయినవారందరికిన్ని తాము దర్శనమిచ్చి వారి వారి ఇష్టములు నెరవేర్చడమున్ను గాక భుక్తిముక్తులనున్ను ఇవ్వడానుకి ఇచ్చట తమకు తామే ఆవిర్భవించిరి. అందువల్లనే ఇది స్వయం వ్యక్తస్థలమని ప్రసిద్ధమైనది. ఈ వివరము పై కనిన పురాణములయందు చక్కగా అచ్చటచ్చట సవిస్తరముగా చెప్పబడివున్నది.

౨౧ వ ప్రశ్న

ఈ శ్రీ వెంకటేశ్వరులు ఎప్పుడు ఇచ్చట వేంచేసి ఎవరెవరికి ప్రత్యక్షమైరి ?

ఈ ౨౧ వ ప్రశ్నకు వుత్తరము

ఈ స్వామివారు ఇరువైయెనిమిదో మహా యుగమందే ఇచ్చట వేంచేసి బ్రహ్మాదులకు అనేకులకు ప్రత్యక్షమైనదిన్ని గాక,

యీ కలియుగమందు జనులు కేవల మూఢాత్ములగుటవలన బలాత్కారముగా జనులను రప్పించి వారివల్ల కానుకలు పుచ్చుకొంటూ వార్లకు ఇష్టసిద్ధిని కల్గచేయుచూ కొంత కొంత మందికి అర్చారూపముగ దర్శనము ఇస్తున్నూ ఇంకా అనేక విలాసములు చేయుచున్నారు. ఈ వివరము వరాహపురాణం, వామన పురాణం, భవిష్యోత్తరం, బ్రహ్మం బ్రహ్మాండం, పద్మం ఇవి మొదలయిన పురాణములయందు సవిస్తరముగా చెప్పబడియున్నది.

౨౨వ ప్రశ్న

ఈ శ్రీ స్వామివారి యేయే నామములు ప్రసిద్ధముగానున్నవి, వీరిని గురించి యెవరెవరు తపస్సుచేసి యేయే కోరికలను పొందిరి ?

ఈ ౨౨వ ప్రశ్నకు వుత్తరము

ఈ శ్రీ స్వామివారికి వెంకటేశ్వరులనిన్ని, శ్రీనివాసులు అనిన్ని ఇవి మొదలయిన నామములు, అనంత నామములు కలిగి వున్నవి. వీరిని గురించి బ్రహ్మాది దేవతలున్ను అగస్త్యాది ఋషులున్ను తపస్సు చేసి వారివారి యిష్టసిద్ధిని చెందిరి. దశరథ మహారాజు ౧౦,౦౦౦ సంవత్సరములు తపస్సు చేసి కొమాళ్లను కనుకొనిరి. అంజనాదేవి తపస్సు చేసి ఆంజనేయులను కనుకొనెను. మరిన్ని అనేక మంది బ్రాహ్మణులు రాజులు మొదలయినవారు అనేక విధముగా ఇష్టసిద్ధులను చెందిరి.

౨౩వ ప్రశ్న

ఈ శ్రీ వేంకటేశ్వర స్వామివారు ఇచ్చట ఆవిర్భవించి యేయే లీలావినోదములు జరిగించిరి ?

ఈ ౧౩వ ప్రశ్నకు వుత్తరము

ఈ శ్రీ స్వామివారు అనేక విధముగా లీలావిలాసములను జరిగించివున్నారు. అందుకు నిదర్శనమేమనగా, వకానొక కాలమందు ఈ తిరుపతికి రెండు ఆమడ దూరములోవుండె నారాయణవనమనే పట్నమందు ఆకాశరాజు, ప్రభుత్వం చేస్తూవుండి, సంతానముకొరకు భూమిని పరిశోధించేటప్పుడు ఆ భూమిలో వక కమలములో వక కన్యక దొరకగానే, ఆ చిన్నదానిని పెంచి పద్మావతీ అని పేరుబెట్టి సంతోషమును చెందివుండెను. మరి కొన్ని దినములకు యవ్వనప్రాయం కలిగి దివ్యరూపిణి అయి వుండగా ఈ శ్రీ వేంకటేశ్వర స్వామివారు ఆ చిన్నదానిని వివాహం చేసుకోవడమందు అభిలాష కలిగి, దివ్యమైన పురుషరూపమును ధరించి, అశ్వారూఢులై ఆ చిన్నది వనవిహారముచేసే కాలమందు, వేటపోవడమనే వక వ్యాజముచాత వక యేనుగను తరుముకొని ఆ వనమునకు పోయి ఆ చిన్నదానికి దర్శనమిచ్చి అచ్చట అనేక విలాసములను జర్గించి ఆ చిన్నదానిని మోహింపచేసి వచ్చి అనంతరమందు వకుళాదేవి, శ్రీశుకులు మొదలయినవార్ల ద్వారా అద్భుతముగా సంధానాదులు జర్గించి ఆ చిన్నదాన్ని వివాహము చేసుకొని ఆవతలనున్ను అపరిమిత విలాసములను జరిగించివున్నారు. ఈ వివరము భవిష్యోత్తరమందు సవిస్తరముగా చెప్పబడియున్నది. మరిన్ని వరాహపురాణము మొదలయిన కొన్ని పురాణముల యందున్ను వివరించియున్నది. ఇవిన్ని గాక ఇందుకు నిదర్శనముగా ఆ నారాయణవనమనే పట్నమందు కల్యాణ వెంకటేశ్వరులని ఈ స్వామివారివలెనే వేంచేసి, దివ్యవైభవముతో కూడా ఇప్పటికిన్ని వున్నారు. మరిన్ని ఆ తొండమాన్ చక్రవర్తి అనే

ఆకాశ మహారాజు తమ్మని దినముల్లోనున్న అనేక ఆశ్చర్య కరములైన విలాసములను జరిపించివున్నారు.

౨౪ వ ప్రశ్న

ఈ స్వామివారికి పూర్వ యుగములలో ఎవరెవరు మంటప ప్రాకారాదులు కట్టించియున్నారు, యెవరెవరు జీర్ణోద్ధారము చేసియున్నారు?

ఈ ౨౪ వ ప్రశ్నకు వుత్తరము

ఈ శ్రీ స్వామివారికి లోగడ ౨౮ వ మహాయుగములో కలి యుగమందు శంఖ మహారాజువారు గర్భగృహ, గోపుర, మంటప ప్రాకారాదులు కట్టించినారు. ఈ వివరం వామనపురాణములో 33 అధ్యాయము మొదలుగా ౪, ౫, ౬ లోనున్న, స్కాంద పురాణములోనున్న మరికొన్ని పురాణములోనున్న చెప్పబడి వున్నది. అవతల మరికొన్ని దినములకు తొండమాన్ చక్రవర్తి బ్రహ్మాదుల సహాయంచాత గర్భగృహ, విమాన, గోపుర మంటప ప్రాకారాదులు కట్టించినారు. ఇవతల ఈ కలియుగమందు చోళ రాజు, పాండ్యరాజు, మొదలయినవారు గోపుర మంటప ప్రాకారాదులు కట్టించి జీర్ణోద్ధారము చేసియున్నారు. ఈ వివరం భవిష్యత్పురాణములోనున్న ఇంకా మరికొన్ని పురాణముల యందున్న కనివున్నది.

౨౫ వ ప్రశ్న

ఈ స్వామివారికి ప్రథమంలో యెవరు యే వుత్సవమును జరిపించినారు, అవతల యేలాగు జరుగుతూవున్నది?

ఈ ౨౫ వ ప్రశ్నకు వుత్తరము

ఈ స్వామివారు లోగడ బ్రహ్మదేవునికి ప్రత్యక్షమయి నప్పుడు బ్రహ్మ తాను స్వయంగా కన్యామాసమందు శ్రీవారికి

బ్రహ్మోత్సవమనే వుత్సవమును నవరాత్రముగా ధ్వజారోహణము మొదలయిన నిబంధనలను యేర్పాటుచేసి జరిగించి ఇదిమొదలు ప్రతి సంవత్సరమున్నూ ఈ ప్రకారం వుత్సవం జరిగించవలసినదని ఆజ్ఞచేసిరి. అది మొదలు ఇదివరకున్ను ప్రతి సంవత్సరమున్ను ఆ వుత్సవం తప్పక జరుగుతూవున్నది. మరిన్ని ఇతర కాల మందున్ను దానికి తగిన వర్తన ఇచ్చి వుత్సవం జరిగించే జనులకు అనంత పుణ్యములు కల్గుతున్నదని ఆజ్ఞ చేసినారు గనుక, వారి ఆజ్ఞప్రకారం అనేకమంది జనులు వర్తనకట్టి బ్రహ్మోత్సవమును జరిగిస్తున్నారు. ఇతర కాలమందు ద్వజారోహణవరోహణములు రెండు తప్ప కడమ వాహనములు యావత్తు జరుగుతున్నవి. వుత్సవము చేయించేవార్లకు తగిన బహుమానాదులున్ను జరుగు తున్నవి, కాబట్టి భక్తులు అయినవార్లు అనేక మంది వుత్సవమును వర్తన ఇచ్చి జరిగిస్తున్నారు, కాబట్టి బ్రహ్మ మొదట యేర్పాటు చేసినది గనుక ఈ వుత్సవమునకు బ్రహ్మోత్సవమని పేరు వచ్చినది. ఈ వుత్సవమును చాయడమునకు శక్తిలేనివారు వారి వారి శక్త్యానుసారముగా గరుడోత్సవము కల్యాణోత్సవము ఇంకా అనేక విధములయిన వుత్సవములను వాటి వాటి నిబంధన ప్రకారం వర్తనలు ఇచ్చి, అనేక మంది పుణ్యపురుషులు జరిగించి వాటి ఫల్లమును జెందుతున్నారు.

౨౬వ ప్రశ్న

ఈ పర్వతాన్ని ఎప్పుడైన శ్రీరాములవారు చూచివుందురా?

ఈ ౨౬వ ప్రశ్నకు వుత్తరము

లోగడ కృతయుగమందు శ్రీరాములు అవతరించి, రావణ సంహార నిమిత్తం, లంకకు వానర సైన్యముతో గూడా పోతున్నా,

ఈ మార్గముగా వచ్చి ఈ పర్వతమందు వక రాత్రి నిల్చినారు. అప్పుడు హనుమదాది వానరులు ఆ ప్రాంత్యములో సంచరించుతూ వైకుంఠ గుహాయందు ప్రవేశించి, అచ్చట శ్రీనివాసులను దర్శనం చేసి బయటికి వచ్చి తిరిగి ఆ గుహాను కానక ఆశ్చర్యమును శ్రీరాముల వారితో విన్నవించిరి. అప్పుడు శ్రీ రామస్వామివారు తమ మాయాప్రభావము చేతనైన తమ విలాసమును వార్లకు తెలపడము యుక్తముకాదని యోచించి ఇది యావత్తు ఈ పర్వతప్రభావమని వార్లకు శలవిచ్చిరి. అనంతరం రావణ సంహారం చేసి శ్రీ సీతా లక్ష్మణులతో కూడా వచ్చేటప్పుడు ఇచ్చట తిరుపతిలో వాసము చేసినారు. ఇందుకు నిదర్శనముగా తిరుపతిలో శ్రీ కోదండరామ స్వామివారి దేవస్థానం వున్నది. ఇప్పటికిన్ని ఆ దేవస్థానములో శ్రీ రామస్వామివారు శ్రీ సీతాలక్ష్మణ సహితముగా ధనుర్బాణము లను ధరించి అర్చావతారముగా సమస్త జనులకు దర్శనమిస్తున్ను, భక్తులయినవారికందరికిన్ని ఇష్టసిద్ధి కల్గచేయుచున్నూ వున్నారు. ఈ వివరము పురాణములో కొన్ని స్థలములలో నేమి వరాహ పురాణమందే వివరించియున్నది.

౨౪ వ ప్రశ్న

ఈ శ్రీ వెంకటేశ్వర స్వామివార్లకు లోగడ బ్రహ్మాది దేవతులుగాని ఈవల రాజులుగాని జరిపించిన శేవలలో ఇప్పటికిన్ని ఆ క్రమం తప్పక యేయే శేవలు జరుగుతూవున్నవి?

ఈ ౨౪ వ ప్రశ్నకు వుత్తరము

ఈ స్వామివార్లు లోగడ శంఖ మహారాజుకు ప్రత్యక్షం కాక ముందు శుద్ధ అరణ్యములో వుండిరి. అప్పట్లో ప్రతి శుక్ర

వారం తప్పక చతుర్ముఖబ్రహ్మ గోరూపియై తన క్షీరములచాత శ్రీ స్వామివారికి అభిషేకం చేస్తువచ్చిరి. ఆ బ్రహ్మ స్వయంగా తాను ఆరాధన చేస్తువచ్చెను. సమస్త శేవలున్ను జరిగిస్తువచ్చిరి. అవతల శంఖమహారాజు మొదలయినవార్లు ఆయా శేవలు తప్పక జరిగిస్తువచ్చిరి. అదేప్రకారం ఇదివరకు ప్రతి శుక్రవారమందు ఆ క్షీరాభిషేకమున్ను, యేడాకుల అరటిచెట్లలో కల్గి పాకభేద ములచాత ఏర్పడిన సంస్కృతములో ఘనసారమనిన్ని, తెనుగున పచ్చకర్పూరమనిన్ని పేరుకలిగిన గంబూరా అనే పరిమళ ద్రవ్యము చాతనున్ను, కేసరీ అనే కుంకుమపుష్పం చాతనున్ను, చందనం చాతనున్ను, పునుగుతైలం చాతనున్ను లేపనం చాయబడే పులకాపు అనే శేవానున్ను, గురువారం రాత్రి పుష్పాంగి శేవానున్ను ఇంకా నిత్యశేవలు, తోమాల శేవ, అర్చన శేవ ఇవి మొదలయిన అనేక శేవలున్నూ ప్రతి సంవత్సరం కన్యామాస మందు బ్రహ్మోత్సవమును మరిన్ని వర్తనలతో చేరిన కల్యాణోత్సవ, గరుడోత్సవ, బ్రహ్మోత్సవములున్ను ఇవి మొదలయిన అనేక మయిన శేవలు తప్పక జరుగుతూవున్నవి.

౨౮ వ ప్రశ్న

ఈ శ్రీవారికి నాగాభరణధారణమున్నూ బిల్వార్చన మున్నూ జరుగుటకు కారణమేమి?

ఈ ౨౮ వ ప్రశ్నకు వుత్తరము

లోగడ అగస్త్యాది ఋషులు శివస్వరూపముగా అర్చన పూజన ధ్యానాదులు జరిగించినట్టు భవిష్యోత్తరములో ౬౦ వ అధ్యా యములో జెప్పబడివున్నది గనుకనున్నూ యిటీవల తొండమాన్

చక్రవర్తి అనే మహారాజు శత్రుజయార్థం ప్రార్థించగా, శ్రీవారు వారికి తమయొక్క శంఖుచక్రములను ఇచ్చినందున అప్పట్లో సుబ్రహ్మణ్య స్వరూపముగా పూజ జరిగినది గనుక, బిల్వార్చన మున్నూ, నాగాభరణ ధారణమున్నూ కల్గినది. యిట్లావుండగా ఇటీవల మరికొంత కాలమునకు శ్రీ వైష్ణవ మతసిద్ధాంత ప్రవర్తకు లయిన శ్రీ రామానుజాచార్యులవారు శ్రీవారికి బంగారుతో చాయ బడిన శంఖుచక్రములను సమర్పణము చేసి శ్రీ వైఖానస సిద్ధాంత ప్రకారముగా పూజ మొదలయినది ఏర్పాటు చేసినప్పుడు పూర్వప్రకారం సదా నాగాభరణము ధరించేలాగుననున్నూ, మార్గళిమాసం వకమాసము బిల్వార్చనము జరిగేలాగుననున్ను స్వామివారి ఆజ్ఞచాత నిర్ణీత్తమయినది. ఇదిన్నిగాక, ఈ స్థలము త్రిమత సమ్మతమైనది గనుక అన్నివిధములూ ఇచ్చట జరుగుటకు తగివున్నది అని పెద్దలు అనేకమంది అనేక విధములుగా అనేక దినములుగా వాడుతూవున్నారు.

౨౯వ ప్రశ్న

ఈ శ్రీవారికి పూర్వము బ్రహ్మాదులు సమర్పణచేసిన ఆభరణములుగాక, ఈ కలియుగమందు ఏయే మహారాజు ఏయే ఆభరణములను సమర్పణచేసిరి, అవి ఇప్పుడు ఎచ్చట వుంచబడివున్నవి?

ఈ ౨౯వ ప్రశ్నకు వుత్తరము

శాలీవాహన శక వర్షంబులు ౧౦౭౪ మీద ప్రజోత్పత్తి సంవత్సరం మొదలుకొని ౫౬ సంవత్సరములు అఖండైకఛత్రాధి పత్యమును పొందిన వోరుగంటి ప్రతాపరుద్రుడనే మహారాజు బహు ప్రసిద్ధమైనవాడు, ఇతని ఇంటికి పహరా ఇచ్చేవార్లు తొమ్మిది లక్షల ధనుర్ధరులు కలరు. ఇతను నర్మదాతీరం మొదలుకొని

ఆసేతు పర్యంతం ప్రభుత్వం చేసినాడు. అప్పట్లో ఈ శ్రీవారికి ౧౮ లక్షల మొహరీలు వెల చాయగల రత్నకవచం సమర్పణచేసి, ౧౮ లక్షలు మొహరీలు స్వామివారికి కనకాభిషేకం చేసినారు. ఈ సంగతి శ్రీవారి ౨వ ప్రాకారంలో వ్రాయబడివున్నది. మరిన్ని అనేక మంది రాజులు సమర్పణచేసిన ఆభరణములు అనేకములు వుండును. అందువల్లనే ఈ స్వామివారికి కోట్యాభరణం వున్నదని ప్రసిద్ధి కలిగివున్నది. అయితే ఇది కలియుగం గనుక విశేషముగా జనులు అజ్ఞానవంతులుగా ఏర్పడుదురని అప్పుడు కలిగిన వకానొక అవాంతరంలో సుమారు ౪౦ గజాలు వెడల్పున్ను, చుట్టూ 300 గజాలు నిడివిన్ని గల శ్రీవారి దేవస్థానంలో ప్రదక్షిణంలో ఇతర దేవస్థానములవలె మనుష్య సంచారం లేకుండా తలుపులు మూసిన్ని రాళ్లుతోకూడా ముయ్యబడివున్నది. ఇందున గురించి ఇటీవల ౭౦, ౮౦ సంవత్సరములకు ముందు ఈ తిరుపతికి తహశీల్‌దారుగా వచ్చిన శ్రీనివాసాచార్యులవారు పరిశోధించుటకు ప్రయత్నించగా కొంత మందికి దేహోపాధులు సంభవించినందున ఈ కార్యం స్వామివారి ఆజ్ఞలేనిది చాయకూడదని నిలిపివేసిరి. ఇట్లా అనేక మంది ఈ విషయంలో ప్రయత్నించగానే విఘ్నములు కలుగుతూ వచ్చెనని అనేక మంది పెద్దలు వాడుతూవున్నారు.

30వ ప్రశ్న

లోకంలో అనేక దేవస్థానములు వుండగా ఈ స్వామివారికి మాత్రం విశేషించి కానుకలు రావడమునకు కారణమేమి?

ఈ 30వ ప్రశ్నకు వుత్తరము

ఈ శ్రీ స్వామివారు తమకు విశేషముగా కానుకలు సమర్పణ చేసినవార్లకు ఐశ్వర్యము, పుత్రసంతానము, జాడ్యపరిహారము, శత్రు

పరాజయము ఇవి మొదలయిన ఇష్టసిద్ధులను కల్గచేస్తున్నారు అని బ్రహ్మాండపురాణమందు చెప్పబడివుండడమే గాక ప్రత్యక్షముగా జనులను ఆవేశ మూలముగా బెదిరించి, మ్రొక్కులు చెల్లించు కుంటూ శ్రీ స్వామివారు అనేక విధముల కానుకలు తెప్పించు కొంటూ వున్నారు. ఇదిన్నిగాక, శ్రీ శంఖరాచార్యులువారు యీ శ్రీవారి దర్శనార్థం పూర్వమందు వకానొక కాలమందు ఇచ్చటికి వచ్చివున్నప్పుడు శ్రీవారి పద్మపీఠ సామీప్యమందు యంత్రోద్ధారము చేసి ఆకర్షణ చక్రము స్థాపించివున్నారు. అందు వల్ల కానుకలు విశేషించి రావడమునకు కారణమైనది అని పెద్దలు వాడికె కల్గివున్నది.

౩౧వ ప్రశ్న

యీ శ్రీవారి అర్చాబింబమందు ఇతర దేవతార్చాబింబ ములకంటే అతిశయమైన వింతలేమీ, అందులోనున్న ౧౦౦౦ సంవత్సరములకు మొదలు జరిగిన వింతలేమి ?

ఈ ౩౧వ ప్రశ్నకు వుత్తరము

సుమారు ౮౦౦ సంవత్సరములకు కొంచం వెనకా ముందు తిరుమలనంబి అనే వక మహాపురుషుడు అతి వృద్ధులైవుండిన్ని శ్రీవారియందలి భక్త్యతిశయం చాత ప్రతిదినమున్ను పాపవినాశనమనే తీర్థానకు పోయి శ్రీవారి ఆరాధనకు బిందెతో తీర్థం తెస్తువచ్చెను. ఇట్లా బహుదినములు జరగగా శ్రీవారు వారిని పరీక్షచాయ తలచి వకదినమందు వారు బిందెతో తీర్థమును తెచ్చేసమయంలో దోవలో వక వేషమును ధరించి తనకు మిక్కిలి దాహమవుతున్నది ఆ తీర్థము నాకిమ్మని వారిని అడుగగా, వారు ఇవ్వక హఠం చాయగా, శ్రీవారు వక బాణంచాత ఆ బిందెకు రంధ్రంచేసి ఆ తీర్థమునంతా

పానంచేసి అంతర్ధానమయిరి. ఆవల వీరు తాము తెచ్చే బిందెలో తీర్థములేదని తెలుసుకొని తిరిగీ ఆ పాపవినాశనానుకు పోతూ దోవలో మూర్ఛనుచెందెను. అప్పుడు శ్రీవారు వారికి దర్శనమిచ్చి తాజాపరిచి మీరు ఇకమీద ఆకాశగంగా అనే ఈ తీర్థమునుంచి తీర్థం తేవలసినదని ఆజ్ఞ ఇచ్చి, అంతర్ధానమయిరి. అది మొదలు ఆ ఆకాశగంగా తీర్థాన్ని తెస్తూవచ్చిరి. ఆవల ఆ సంతతివారు ఆ తీర్థమును తప్పక ఇప్పటివరకున్నూ తేవడం కల్గివున్నది. ఆ సంతతిలోనే తిరుమల తాతాచార్యులనేవారు వకరు ప్రసిద్ధిని చెంది ఆ కైంకర్యమును జరిగిస్తూ వుండివున్నారు. ఆ తిరుమల నంబి అనేవారు తనకు శ్రీవారు ప్రత్యక్షమయిన స్థలములో మంటపం కట్టించివున్నారు. అచ్చట శ్రీవారి పాదచిన్హము లున్నవి. ఈ సంగతి అచ్చట శిలాశాసనములో వ్రాయబడి వున్నది. ఆ ఆకాశగంగా తీర్థమున్ను శ్రీవారి అనుగ్రహంవల్ల ఎటువంటి క్షామం వచ్చినప్పటికిన్ని తక్కువ లేకుండా అవ్వారిగా ప్రవహిస్తువున్నది. ఇది గాక సుమారు ౧౦౦౦ కి లోపల ౮౦౦ సంవత్సరాలకు ముందు ఆనందాళ్వారు అనేవారు వకరు శ్రీవారికి పుష్ప కైంకర్యం చేస్తున్నూ తాము ఏర్పరచిన పుష్పతోటకు జలాధారం కల్గజేసే నిమిత్తమై తానూ భార్యతో కూడా ఇతర సహాయం లేక చెరువు వేస్తూవుండగా వారి శ్రమమును శ్రీవారు సహింపక తాము స్వథాగా వక బ్రహ్మచారి స్వరూపమును ధరించుకొని వారితో కూడా మట్టి వేస్తూ కట్టపనికి సహాయం చేస్తూవుండగా ఆ ఆనందాళ్వారు ఈ బ్రహ్మచారిని చూచి, మేము చేసే కైంకర్యానుకు మీరు పాలుకు వస్తిరా అని తరిమి రాయిమెత్తి తగిలేటట్టు వేయగా అది గడ్డం తగిలి గాయమై బ్రహ్మచారి అంతర్ధానమాయెను. అప్పుడు

శ్రీవారి సన్నిధిలో అర్చకులు ఆరాధన చేస్తూవుండగా శ్రీవారి గడ్డంలో గాయం కల్గి నెత్తురు కారెను. అది చూచి అందరూ హాశ్చర్యపడుతూ వుండగా అప్పుడు శ్రీవారు ఆవేశ మూలముగా పైన జరిగిన రాయదెబ్బ సంగతి తెలియచేసిరి. ఆ తక్షణం అర్చకులు ఆ గాయానుకు గంబూరా పొడి వొత్తినారు. ఇందుకు నిదర్శనముగా ఇప్పటికిన్ని ఆరాధన కాలంలో గంబూరా పొడి వొత్తుతూవున్నారు. ఆ చెరువున్ను ఆనందాళ్వారు చెరువని ప్రసిద్ధిగా ఇప్పటికిన్ని వున్నది. ఇదిన్నీగాక కుమ్మర జాతిలో పుట్టిన కురుక నంబి అనే వక మహాపురుషుడు సుమారు ౮౦౦ సంవత్సరాలకు ముందు తన కులాచారమునను సరించి కుండలు చేస్తున్నా తన ఇంటిలో వక గూటిలో శ్రీవారి పఠం వుంచుకొని ఆ శ్రీవారి పాదాబ్జములయందు మంటితో పద్మములు చేసి పూజ చేస్తూవుండెను. ఆ మంటి పద్మములు ఇచ్చట తిరుమలమీద శ్రీవారి సన్నిధిలో ఆరాధన కాలమందు శ్రీవారి పాదములమీద అగుపడినందున అందరూ హాశ్చర్యపడిరి. అప్పుడు శ్రీవారు ఆవేశ మూలముగా ఈ కురుక నంబి అనే తన భక్తుడు సమర్పించినాడు గనుక, వాటిని మేము అంగీకరించినాము అని తెలియచేసిరి. ఆ కురుకనంబి అనే మహాపురుషుడు తిరుమలకు పొయ్యే దోవలో వక గోపురం కట్టించి వున్నాడు. ఆ గోపురంలో ఈ సంగతి వ్రాయబడివున్నది. ఆ కుమ్మర చక్రాలున్ను తిరుమల దోవలో వక చోట బహు దినములు వుంచబడివుండెను అని అనేకమంది వాడుతున్నారు. మరిన్నీ సుమారు ౫౦౦ సంవత్సరములకు కొంచం వెనకా ముందు శ్రీమద్వైరాగి చక్రవర్తియగు శ్రీ హతీరాం బావాజీవారనే వక మహాపురుషుడు లోగడ తాను వుత్తర దేశమందుండి గుర్వాజ్ఞవల్ల

ఇచ్చట తిరుమలమీద తనకు శ్రీవారి దర్శనము ప్రత్యక్షముగా కలుగునని తెలిసి, ఆ గురువులవారి ఆజ్ఞ చొప్పున ఇచ్చటికి వచ్చి తిరుమలమీద వుత్తరపు దిక్కున పాపవినాశనమనే తీర్థానికున్ను ఆకాశగంగా అనే తీర్థానికున్ను పొయ్యే దోవలో సుమారు ౧ ఘడియ దూరంలో ఆశ్రమం ఏర్పరుచుకొని అచ్చట ధూనీ అనగా సదా అగ్నిహోత్రము కలిగివుండేటి అగ్నిగుండమును ఏర్పరుచుకొని ప్రతిదినమున్నూ శ్రీవారి నైవేద్యమునకు సానుకూల్యమగు వంట చెరుకులును స్వధాగా తానే తెచ్చి ఇస్తూ శ్రీవారి ప్రసాదమును లేశమాత్రం స్వీకరించి దేహయాత్ర జరిగిస్తూ పన్నెండు సంవత్సరములు ఏకరీతిగా తపస్సు చేస్తువుండగా, శ్రీవారు అప్పుడప్పుడు యానాది, యరికల, చెంచు, వేషములు ధరించి వారి మనస్సును పరీక్ష చేయుటకు అనేక విధముగా బెదిరించి అదలించి చూచిరి. ఈ లాగున మనశ్చాంచల్యము ల్యాక, దృఢమతియై తపస్సు చేస్తూ వుండెను. ఇట్లా పన్నెండు సంవత్సరములైనప్పటికిన్ని శ్రీవారు ప్రత్యక్షముగా దర్శనమివ్వనందు చాత ఆ మహాభక్తుడు కోపించుకొని అచ్చటనుంచి బయలుదేలి దిగి వస్తూవుండగా శ్రీవారు బ్రాహ్మణ రూపముతో కూడా వస్తూ, అనేక విధముల నిల్వమని చెప్పినా వినక అవ్వచరికోన వద్దికి వచ్చిరి. అప్పుడు శ్రీవారు కరుణించి ఆ హాతీరాం బావాజీవారికి తమయొక్క శంఖుచక్రాది దివ్యలక్షణ యుక్తమయిన స్వరూపముతో దర్శనమివ్వగా వారు శ్రీవారియొక్క పాదారవిందములమీద తమ శిరస్సు మోపి సాష్టాంగ దండప్రణామము చేసి రెండు పాదములూ ఘట్టిగా పట్టుకొని శ్రీవారు తమ పాదములను విడువమని యంత చెప్పినప్పటికిన్ని పాదములు విడువక సదా పాదారవింద శేవ నాకు ఇవ్వవలసినదని

అనేక విధముల వేడుకోగా, శ్రీవారు వారికి సదా దర్శనమిస్తూ వుండేటట్టుగానున్ను అంతకుముందు తమ పాదారవిందములయందు చేర్చుకొనేటట్టుగానున్ను వరమిచ్చిరి. అనంతరం పాదములు విడిచి శ్రీవారితో కూడా తిరుమల చేరి సదా శ్రీవారితో కూడా పగడసాల ఆడుతూ పరమభక్తులై వుండిరి. ఇట్లా వుండగా వకానొక కాలమందు దేవరాయప్రభువులలో చేరిన వకానొక ప్రభువు ఈ హాతీరాం బావాజీవారిని చూచి మీ పేరు గజము పేరుగానున్నదే అందుకు తగిన నిదర్శనమును చూపించవలసినదని అడిగిరి. అప్పుడు బావాజీవారు శ్రీవారియందు భారమువుంచి అట్లాగే గజలక్షణమును చూపిస్తున్నాము చూడుమని వక కణాతు కట్టించి గజభక్ష్యములను అచ్చట వుంచమని ఆ రాత్రి ఆ మధ్య తాను ప్రవేశించి శ్రీవారి అనుగ్రహంవల్ల గజరూపమును ధరించి అర్ధరాత్రియందు ఘీంకారము చేస్తూ ఆ భక్ష్యములను భక్షించి అందుకు గుర్తుగా లద్ది వేసి మహా ఆర్భాటం చేస్తూవుండి వుదయానుకు తన స్వరూపమైన మనుష్యులుగా బైట వచ్చిరి. ఆ రాజు ఈ ప్రభావమును చూచి, భయమును చెంది ఆ బావాజీ వారిని అనేక విధములుగా ప్రార్థనచేసి అపరాధమును క్షమాపణ చేసుకొని, అది మొదలుకొని వారియందు మిక్కిలి భయభక్తులు కల్గి నడుచుకొంటూ వచ్చిరి. అనంతరమందు యథాప్రకారం పగడసాల ఆడుతూ బహు కాలం జరగగా ఈ బావాజీవారిని చూచి, శ్రీవారు వక మఠమును ఏర్పరచే నిమిత్తం అప్పుడప్పుడూ నీవు వక శిష్యులను ఏర్పరుచుకొని వక మఠాన్ని కట్టుకొని అందులో వుండవలసినదని చెప్పుతూ వచ్చినప్పటికిన్ని, ఆ బావాజీవారు నాకెందుకు, మీ పాద శేవ తప్ప నాకు వకటిన్నీ పని లేదని చెప్పిరి.

ఇట్లా శ్రీవారు మాటిమాటికిన్ని కలవివ్వడం చాత బావాజీవారు వారి ఆజ్ఞప్రకారం వొప్పుకొని గిరధరదాసు అనే వక శిష్యుణ్ణి ఏర్పరుచుకొని శ్రీవారి దేవస్థానమునకు ఆజ్ఞేయ భాగమందు మిట్ట మీాద మఠం ఏర్పరుచుకొనిరి. అనంతరం శ్రీవారితో తాము ఆజ్ఞ యిచ్చిన ప్రకారం జరిగించినాను, ఈ మఠమందు శిష్య ప్రతి శిష్య పారంపర్యముగా వచ్చేవారికి యింత చామకూరా, రొట్టె కల్గివుండేటట్టు అనుగ్రహం చాయవలసినదని ప్రార్థించిరి గనుక శ్రీవారు కరుణించి వారు స్వల్పముగా అడగినప్పటికిన్ని ఆ మఠంలో తమ దేవస్థానమందు ఘంట జరిగేవరకున్ను వచ్చినవారికి అన్నవస్త్రములకు కొరత లేకుండా దినదిన ప్రవర్ధమానముగా అన్నఛత్రము జరుగుతూ వచ్చునని వరమిచ్చిరి కాబట్టి శ్రీవారి భక్తపరాధీనత్వము ఇటువంటిదని తెలియవలసినది. అనంతరం మరి వకనాడు ఈ హాతీరాం బావాజీవారు శ్రీవారి సన్నిధిలో ప్రదక్షిణంలో ప్రదక్షిణం చేస్తూవుండ శ్రీవారు లోగడ ఆ బావాజీ వారికి వరమిచ్చిన ప్రకారం తమ పాదారవిందమందు చేర్చు కొనిరి. తర్వాత ఈ సంగతి వారి శిష్యులైన గిరధరదాసు మహంతువారు తమ గురువులైన హాతీరాం బావాజీవారికి వారి యొక్క ఆశ్రమమందు ఆ ధూనీ వేసిన చోట వారి కులాచార ప్రకారం సమాధి ఏర్పరచి సదా పూజిస్తూ వచ్చిరి. అందుకు నిదర్శనముగా ఇప్పటికిన్ని ఆ స్థలానుకు సమాధి అని పేరు కల్గి పూజ మొదలయినదిన్ని జరుగుతూవున్నది. మరిన్ని శ్రీవారి యొక్క వర ప్రకారం ఆ మఠము వృద్ధిబొంది అచ్చట తిరుమల మీాదనున్ను ఇచ్చట తిరుపతిలోనున్ను మఠములు దినదిన ప్రవర్ధ మానముగా బ్రాహ్మణులకు సాధువులకు సదావర్తి అన్నదానము

మొదలయినది చక్కగా జరుగుతూవున్నది. ఇట్లా పెద్దలు వాడుకుంటూ వున్నారు. కాబట్టి ఈ శ్రీవారి విలాసములు హాశ్చర్యముగా అనేకములు కలవు. వాటిని అన్నిటినిన్నీ చెప్పడముకు ఎవరికిన్నీ శక్యమయినదికాదు, పైన చెప్పిన తిరుమలనంబి మొదలయిన వారి మీదను సుమారు ౮౦౦-౯౦౦ సంవత్సరములకు ముందుగా ఏర్పరచబడిన గ్రంథములు ఇప్పటికిన్ని ప్రసిద్ధముగా నున్నవి. ఈవల శ్రీవారు కలియుగము వృద్ధికావుటవల్ల ప్రత్యక్ష సంభాషణాదులు విడిచి ఆవేళ మూలముగానున్ను స్వప్న మూలముగానున్ను తెలియపరుచుతూ వున్నారు.

౩౨వ ప్రశ్న

ఈ శ్రీవారికి లోగడ ఎన్ని పర్యాయములు పూర్ణమయిన నైవేద్యములు జరుగుతూవుండెను, గ్రామభూములు ఏమైనా వుండెనా, లేక ద్రవ్యమూలముగా జరుగుతూవుండెనా?

ఈ ౩౨వ ప్రశ్నకు వుత్తరము

ఈ శ్రీవారికి లోగడ అరువై పర్యాయములు పూర్ణముగా నైవేద్యములున్ను, అందుకు తగిన కర్పూర హారుతులు, అఖండ దీపారాధనలు జరుగుతూవుండెను. ఇందుకుగాను ఈ తిరుపతి తాలూకాలో సమీపమందుండే గ్రామములు ౮౨ (నలపైరెండు) జరుగుతూవుండెను. ఇదిన్నిగాక విశేషోత్సవాదులుకు అప్పటి ప్రభువులు విశేషములు ఇచ్చి జరిపిస్తూవొచ్చిరి. మరిన్ని బుధజనులనగా పర్వజనులు వీర్లవల్ల కానుక మొదలయినదిగా రాబడి ద్రవ్యాదులవల్లనున్ను పరిపూర్ణముగా జరుగుతూవుండెను. అయితే ఆ గ్రామాదుల పేర్లున్ను ద్రవ్యాదులున్నూ వివరించి వ్రాయడము

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